

# Light of Truth

VOL. XXII.

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ERNEST STEPHENS.

An Exponent of the  
Philosophy of Life.

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## SEEN AND UNSEEN.

By Lillian Whiting.

NUMBER FIVE

How instinctively do all the great poets teach the true view of death as an incident only, in life. We find Browning presenting this instruction in many ways, as for instance in the line from "Pompila": "The work begins shall ever prove for death."

Shelley Phillips Brooks said: "Death is not the end of life, but only an event in life."

With another Easter season we have again celebrated the Festival of Immortality. With the constant advancement being made in the knowledge of spiritual laws it is possible to us to inform faith with knowledge that the hope of the future life is transformed to the positive by intelligent assurance of that life. There used to phrases often repeated that we "die or go to heaven." Now we know that we in current conversation a vague we need not die in order to enter that spiritual condition of peace and joy which we call heaven and that it is also a condition quite within our power to create. We make heaven rather than discover it. This condition is best defined as that of love—love to man and love to God. Now truly, "If man loves not his brother whom he hath seen how shall he love his father whom he hath not seen?" Love is the largely comprehensive term which includes all degrees of courtesy, generosity, hospitality and gentle helpfulness and good will. Love is all these and more—it is the quality of positive achievement of persistence of energy of all forces. So much love, so much life, for love is the vital energy.

The term death will inevitably become an obsolete one in our language. We still use it as a matter of convenience to designate a certain process of change, but the transition from one degree of life to a still higher and more intense degree calls for a new word. There is change; there is progression, but instead of death there is life—life more abundant.

Are not all our existing standards in need of revision? We say, for instance, that the ethereal world corresponds to this, but should we not say, instead, that the physical is the crude counterpart corresponding to the ethereal world? We speak of the spiritual body as corresponding to the physical body; but should we not reverse this expression? If not everything in the physical simply the expression, the manifestation, of the reality on the Spiritual side? We speak of occupations in the ethereal world as corresponding to those here; but is it not that the standard, the unit of measurement is in the unseen not in the seen? Is it not rather that those who sojourn here come from the spiritual realm and a certain appointed period here, doing the kind of work that is not theirs in the ethereal world—whatever the special gift may be—and that they return there to their normal life in the unseen world? All causes lie in the unseen; all effects lie in the seen. The real world is that of the spiritual and it is of that world that we are inhabitants—in the permanent sense.

The two worlds interpenetrate in the closest and most intimate way. Inter-communion is constantly possible and it is perfected by living. While here the life that develops there higher powers of the soul which too often lie latent during the physical life. Spiritual powers are added to

continue with spirit and thus new life in relations of perpetual response to those in the unseen. The human being is primarily a divine being; he is fundamentally a spiritual being and only incidentally and temporarily a physical being.

Together is the great universal means of communication. Constantly during the past half century of modern spiritualism the method of communication grows finer and finer. Physical manifestations, vigorous and direct in their appeal to the senses, had to come first in order to arrest attention; but how constantly has the method advanced in subtler and finer conditions as the recognition of its truth became more universal. The final result will be the development of the higher spiritual powers of each individual.

LILLIAN WHITING.

The Brunswick, Boston, Mass.

## EASTER.

Immortality "Does It We Hold It."

(By G. B. Stebbins.)

So said the liberal Unitarian journal (or Free Religious) in Chicago a few years ago, as the quotations given show:

"This word Easter like the festival it represents has a far more ancient and broader origin than the theological one which the Christian world ascribes to it. Its foundations rest in an antiquity which makes modern Jesus and Paul. Far back among the earliest observers and worshippers of nature's forces the early crocus and the returning sun gave rise to Easter praise. Though the Isis festivals, of Egypt, the Passover of the Jews, through Greek processions and Gothic fancy comes our Easter festival laden with some thought and inspiration from each. The name is of a Saxon goddess. This tree, with wide-spreading roots, reaching into the soil of universal religion, brings to us a rarer fruit of the spirit than we can find upon any exotic grown in the hot-house of the supernatural and potted in the miraculous. Our Easter anthems are the more religious because sung by the chorus of nations. We would not be disrespectful to the Easter of the creeds. If God, heaven, and the immortal life come any nearer to any soul from believing that one Sunday morning, far back in Judea, the faithful Marys found an empty grave from which a dead master had come to life, we are glad. But to those who can not find such comfort we offer our strong conviction that the Master whom the Marys loved was never entombed. That which they loved was not killed and can not die. The loving soul that discovered beauty in the lily, sanctity in the sparrow, divinity beneath sin stains, was too fine a thing to be touched by the Roman soldier's spear, too large a thing to be nailed to the wooden cross, too celestial to be wrapped in linen. Nature has better uses for dead bodies than hold them in waiting for Gabriel's trumpet. We have no desire to rehabilitate the worn out garment, once it is laid aside. We would seek the immortality that is clothed with disinterestedness rather than with wings. Let life come in

greater fashion, else let us sleep in quiet forgetfulness.

"We expect the continued life because we have more work on hand than we can finish in this. The thought of immortality that is a life's song, which cheers us and lifts us only when it is above us and beyond our reach. When we seek to clutch it, it eludes us. When we grasp it it is absent. If we hold it it dies. We look for heaven where there will be more disappointed love, more patience with weakness, more hospitality. If such is to be realized, we ourselves must now begin to shape it. Not upon the resurrection of one body in Judea eighteen hundred and fifty years and more ago, but upon the awakening of nature, upon the universal order of nature's procession do we rest our eternal hope.

The heart of some of these things is gladly granted, yet there is an inconsistency, a lack of triumphant faith leading to strong affirmation. The thought of immortality "eludes us if we seek to clutch it," and "if we hold it, it dies. What is there in this so unlike other thoughts? If we hold the thought of freedom, it does not die or elude us, but lives and stays in our very heart's core, inspiring heroism and serving us to exultation. Such is the nature of the human mind, that the more we strive and hold a great truth, the more are we possessed and inspired by it; the clearer and stronger it becomes, the more our souls are open and receptive to it. So it is, and ever has been with the thought of immortality, as the testimony of the ages tell us in the words of illuminated thinkers, the happy departure to the higher life of a host of saints, and the epitaphs graven for miles along the walls of catacombs under ground in the Roman campaign. Was not primitive Christianity a great revival of faith in the immortal life? Did not apostles, martyrs and Marys clutch and hold fast to their hearts this thought? Did it elude them or die for being so held? Still more singularly is a like dim shade of thought shown in an article in the same Unity on "Deathlessness" by W. C. G. (Rev. Mr. Gannett.) He says:

"I suppose the simple fact is that we do not know enough to even put the question of immortality, because, mindwise, we know so little what this mystery of life, life present, is; and of course we can not answer, mindwise, a question we don't know how to put."

From the patriarch Job to our day has the question been put millions of times: "If a man die shall he live again?" and millions of souls have answered with strong assurance, "Man thou shalt never die."

A grave thought is this of avoiding all means of "adding to our faith knowledge." Shut our eyes and harden thought and soul against the facts of history, and the experiences of a cloud of living witnesses, and our sight grows dim, our thoughts confused and uncertain, and our convictions lose depth and power. There are among Unitarians, clergymen and laity rich in spiritual wealth, intuitive, illuminated, inspired by truths of the soul. Some of these are Spiritualists in the technical meaning of the word. Some are not, but they all have a spiritual philosophy so clear and inspiring, that their affirmations are full of light and strength. Channing was one of these.

With large sympathy with much good work done by the Unitarians, it is true that some of them try to keep clear of Spiritualism and to ignore its facts and its philosophy, and in keeping at a safe distance they get chilled and bewildered in the fog.

Let them summon clairvoyance and the facts of spirit presence to their aid, and they would find that man is

built to last, not to die. That the spiritual body is unconnected by death, save to be released from the perishing clod, that there is no break in the continuity of the individual and personal life of man; that those we call dead come back to tell us that they will live. All this is the testimony of "the voice within" and we have a sure foundation on which to rest our eternal hope. Keep out of this with range of thought and experience and the mind grows colder, we lose sight of the glowing stars and wander in uncertain ways.

To every century comes its mission; that of our age is to verify and illustrate the life on which the glad Easter day is based; to prove that it is not an "ecstatic growth in the hot house of the supernatural and potted in the catacombs", but that under spiritual law, emigrants to the Summer Land come back to tell us that as they live we shall live also; that "the man Christ Jesus" came back, and was "seen of many" at different times and places; at others have been seen before and since the New Testament days. If such a being was ever here into this life below his passing to the higher life was but a natural part of the common lot, his being "clothed upon" by a celestial body was a natural event, according to the teaching and experience of Paul and others.

Yet our learned Unitarian commentators make the seeing of Jesus by the apostles and many others mythical and unreal, and the spirit body, a doubtful shade, and the Universalist scholars wander along the same misty path.

## INFANTS IN HEAVEN.

The nature of the difference between those who die when infants and those who die in adult age shall also be stated. They who die in adult age have, and carry with them, a plane acquired from the terrestrial and material world. This plane consists of their memory, and its corporeal natural affections. This plane, after death, is fixed and then remains quiescent; but it still serves as an ultimate plane for their thought, for the thought flows into it. It hence results that according to the quality of the plane, and according to the manner in which the rational mind corresponds with its contents, is the quality of the man after death. But infants who have died such, and have been educated in heaven, have not such a plane, but instead of it a spiritual-natural one; because they derive nothing from the material world and the terrestrial body, wherefore they can not be in such gross affections and thence in such gross thoughts; for they derive all from heaven. Besides, infants are not aware that they were born in the world, but suppose themselves to have been born in heaven; consequently they do not know what any birth is but the spiritual birth, which is affected by knowledge of good and truth, and by intelligence and wisdom, by virtue of which it is that a man is a man; and as these are from the Lord, they believe and love to believe that they are the children of the Lord himself. But notwithstanding, the state of men who grow up on earth may become equally perfect with the state of infants who grow up in heaven, provided they remove corporeal and earthly loves, which are those of self and the world, and receive spiritual love in their place.—Swedenborg, on Heaven and Hell.

MARGUERITE HUNTER—A Narrative Descriptive of Human Life in the Material and Spiritual Spheres. O. R. Holme. Price, \$1.00.



# Scientific.

## THE LATEST.

### Philosophy of Mental Phenomena.

(J. F. Bucher, M. D., in the Medical Record.)

Observing the brain closely, we see that it consists of four parts—the cerebrum, the cerebellum, the pons Varolii and the medulla oblongata. Space will allow us to give only a suggestive description of their functions. The cerebrum has a variety of areas, each designed to control some part of the body or to be the seat of some particular faculty. For instance, we locate the mind in the front part, and believe that all such mental phenomena as memory, will, hope, and fear originate here, while the central portion controls muscular action and governs the various muscles of the body. We are even able to locate areas that control the leg, arm, and other parts. The back part of the cerebrum has to do with vision, and the parts below this preside over smell, taste and hearing. The cerebellum is largely concerned in co-ordination. By this we mean the process through which a number of muscles act in concert so as to bring about a desired movement. This portion of the brain enables us to preserve our equilibrium when walking or standing. When the cerebellum is removed from an animal, its movements become irregular and jerky and are not under control. The pons Varolii probably has no special function. It serves to connect the other portions of the brain with each other, and is largely made up of nerve fibres. It is a large nerve cable, and is found at the base of the brain.

The medulla oblongata is frequently spoken of as the vital knot, because it contains the centers which control the heart and the organs of respiration. Besides these, it also contains many others, such as the vomiting, swallowing, and heat centers. If a section of the brain from the front part of the cerebrum be studied under microscope, there will be revealed two kinds of elements. One is of cellular type, existing on the surface of the brain, and is termed the gray matter. The other is of a fibrous character radiating toward the interior, and is spoken of as the white matter. A general study of the cerebrum will reveal a similar structure throughout. The cells making up the gray matter of the area which is the seat of the mind are large corpuscles, having distinct nuclei. They are of special interest to the physiologist, because he believes them to be the physical basis of memory. It is probable that each new impression that comes to the mind appropriates to itself a separate cell. No doubt these cells on the surface of the brain serve as pigeon-holes, in which we place the records of words, faces, scenes, and all those impressions that come to us from the cradle to the grave. Perhaps some may wonder if we have enough of these little cells. We have at least a billion of them and nature can make more if we need them. Most of us find the task sufficient completely to fill what we already have.

Memory, then, is simply giving up of acquired impressions by certain cells to those cells in which consciousness resides. But what shall influence the memory cells to give up their impres-

sions? This may be answered by saying that it is due to radiation. And here we must explain this term, in order that all may fully understand what we shall say further on. Before a mental impression can be made there must exist a nerve cell, such as is found in the gray matter of the brain, which serves to receive the impression; a conducting nerve fibre to convey the impression received from the skin or special organ of sense to this cell; and, lastly, a sensitive surface, as the skin, and special organs, as the eye or ear, which are capable of being influenced by the forces of heat, light, and sound. In fact, every new impression that the brain receives comes through just such a channel (see Fig. 3). As the same impression comes again and again to us, it is probable that each time it pursues the same course to reach the brain and is added to the previously acquired knowledge in some cell. And just as the impression in a certain cell is strengthened more and more by repetition, just in so great a degree is it able to give out its impression, pro-

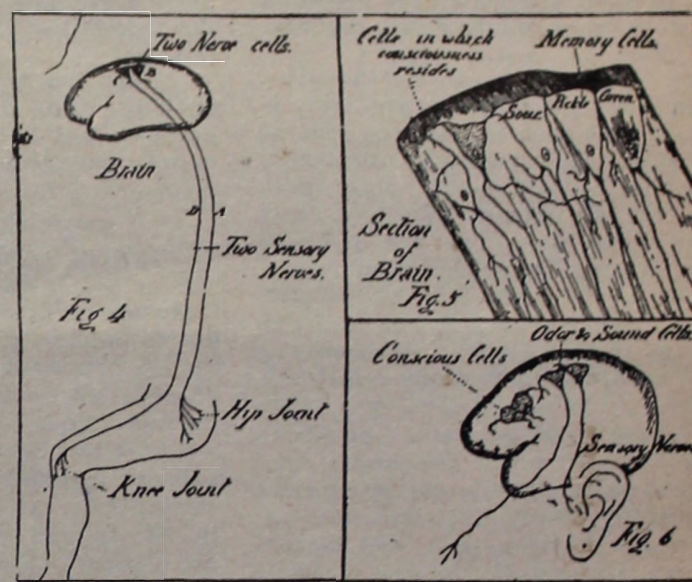
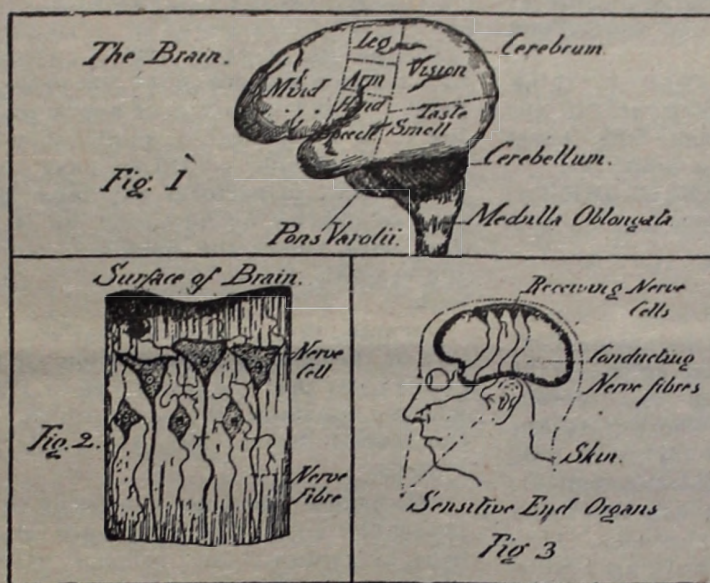
If at any time in the future after tasting of something sour you should think of the word pickle, and then a vision of its form should float before your mind, you may feel sure that a process of radiation has occurred. Everyone has seen something flash before the mind—some face, a verse, a word, not thought of for years—and has been puzzled to know how it recalled itself. In every instance careful analysis will show that it was hearing some sound, seeing some object associated originally with the recalled thing, that is the source of memory. The real reason why we can not recall some things is because recollection requires radiation, and should the latter be absent the former is impossible, even if the cell were laden with memories. Radiation is the key which unlocks the mental granary, the storehouse of events.

It should be borne in mind that slight radiation stimulates memory, while if it be excessive the mind may actually experience the real impression. Recently a friend suffering from sore throat wrapped his neck in a flannel saturated with kerosene, and then went to bed. In about five minutes he seemed to hear mosquitoes humming. Thinking it a whistle of some kind, he gave it no particular attention till it persisted. Arising from the bed he found to his astonishment that the noise ceased. On going to bed the second time the singing of the mosquitoes again became

sleep, depraved nutrition, or excessive mental work. We should not be too hasty in declaring imagination to be without physical cause.

## THE LATEST CHEMICAL MARVEL.

The alchemists of the middle ages believed that somewhere in the universe was to be found a universal solvent, which would dissolve the most refractory substances as readily as water dissolves sugar. Science has yet to prove that there was not more method in the madness of the alchemists than is generally supposed, for in the remarkable substance, fluorine, chemists possess a material that approximates very closely to a universal solvent. Its chemical energy is so fierce that, except gold and platinum, nothing can resist it. Dull, inert flint takes fire when exposed to fluorine vapor and becomes a brilliant incandescent mass. Lampblack bursts into flame, while charcoal burns with bright scintillations. Only the diamond is able to resist this powerful solvent, to which it does not succumb even at high temperatures. The similar element, silicon, which can be obtained in a crystalline form closely resembling the diamond, gives a magnificent display in the presence of fluorine, the crystals becoming whitehot and throwing showers of fiery spangles in all directions. The heat is so intense that the crystals



ducing exact memory. Now it is true plains altogether of pain in the knee. No amount of persuasion will convince the invalid in the beginning of his that oftentimes two cells which are storehouses for two unlike impressions lie side by side in the gray matter of the brain.

Fig. 4 is a diagram representing the sensory apparatus of the hip and knee. In certain cases of hip-joint inflammation, the sufferer is entirely unconscious of trouble in the hip and commences to trouble that the knee is not diseased. The explanation of the seeming transference is this. The impression which gives rise to the pain in cell B travels up the nerve A from the diseased hip joint. The cell B, in storing up the impression, unduly agitates the cell C, which usually receives the impression from the knee through fibre D, and the mind becomes conscious of the knee, and its former painful impressions. We call this agitating of one cell by its neighbor radiation. All memories are recalled by this process probably. Associated ideas recall the thing itself. To make this clear to the reader let me suppose that we hear the word pickle for the first time and then are led to taste a real pickle. In the gray matter of the brain (Fig. 5) this change has occurred; a single cell has appropriated the word pickle. Clustering around this cell are other cells which have retained the impression of its form, color, odor and taste.

audible. A second time he arose, and, as before, all was quiet. This time he went to bed convinced that it was some sensory illusion. The chorus of mosquitoes started in as soon as he became quiet. For the first time he noticed the strong odor of lamp oil. Had that anything to do with these noises? That question suggested something. While he was a student at Baltimore in the fall of 1892 mosquitoes were very numerous. So annoying did they become that, no other available method being at hand, he bathed his face and hands thoroughly in kerosene. This acted like a charm, though they still persisted in buzzing around his head. The smell of kerosene and the singing of mosquitoes consequently were strongly associated, or, to express it otherwise, two cells lying side by side must have appropriated these two impressions (see Fig. 6).

The explanation of the above circumstance is this: The smell of the oil stimulated the oil cell which had the former impression of kerosene. It being strongly stimulated, radiation occurred and the cell lying beside it gave up its old impression of mosquito voices to the conscious center. In this instance the radiation was so strong that the mind heard the real sound. This peculiar phenomenon occurred after a fatiguing day's work. Most of us experience similar things, but to a lesser degree. Usually the nervous system has been overtaken by want of

melt, showing that their temperature has reached 1,200 degrees centigrade. Phosphorous combines fiercely with fluorine. Prussian blue, on account of the cyanogen it contains, burns with a beautiful pink flame; while from a crystal of iodine placed in fluorine vapor a heavy liquid distills with a pale flame. This liquid—an iodine of fluorine—etches glass, and if thrown into water hisses like hot iron. The last named metal becomes white-hot when exposed to fluorine; even iron rust behaves in a similar manner. Nearly all metals are raised to vivid incandescence in a current of the zinc. If the latter be slightly warmed it bursts into a white flame too dazzling to gaze at or describe.

As regards the chemical nature of fluorine, it is a gas at ordinary temperatures, and is the lightest member of the series of elements containing chlorine, bromine and iodine. The attraction of fluorine for hydrogen exceeds that of chlorine, and is so great that if a slow current of fluorine gas be passed into a tube of fluor-spar containing a drop of water, a dark fog is produced, which changes presently to a blue vapor consisting of ozone—the condensed form of oxygen. The last named substance appears to be one of the few materials which has no affinity for fluorine; nothing is observed to take place between them even when they are heated up to one thousand degrees Fahrenheit.





## A DECLARATION OF PRINCIPLES.

Among many other practical things, some of the veteran workers in Spiritualistic ranks are agitating the question of the propriety of adopting a platform of principles at the coming golden jubilee at Rochester. The writer is one who favors the idea and will have one prepared. In fact several of its articles were prepared five years ago, and presented before the Society of Progressive Spiritualists of San Francisco for a basis of organization. In the preamble it was declared that: "All successful organizations must be formed upon the principles of Nature, which show that every living organization requires a vitalizing soul, and as ideas and defined principles have been the nucleus and concreting power of all successful social, political and religious institutions, and as Modern Spiritualism needs such a soul around which to accrete or materialize an organized body, we deem it wise, if not indispensable, to summarize some of its cardinal ideas and fundamental principles as a basis or platform of organization."

The experiences of public labor since then have strengthened the conviction that such a platform defining our purpose and position is demanded that the "outside world" may know, and that we among ourselves may know just "where we are at," and what we are at in our public work. Mooted speculations may be left out, and only such principles and truths as are generally accepted as elements of the Spiritual philosophy need be stated. It is nonsense to say we do not agree upon questions enough to form a platform. It is a sorry compliment to our intelligence, and to our philosophy itself, if there are not enough self-evident and well demonstrated truths in it that are generally accepted among intelligent believers, to furnish material for construction. If we have any truths, what harm in stating them? Does the truth enslave anybody? Every Spiritualist has a creed if he or she believes anything. Why not let your light shine instead of hiding it? Do not "we, the people" hold anything in common? Let us see. I am quite sure that all cultured, thinking minds among us will assent to most of the following propositions:

- 1.—That man is a spirit clothed in flesh.
- 2.—That as a spirit he survives the death of his physical body.
- 3.—That by casting off his material body he enters spirit life unchanged in mind and character.
- 4.—That through the mediumship of sensitive mortals he may communicate by various ways with those still in the flesh.
- 5.—That in spirit life he continues to progress mentally and morally indefinitely.
- 6.—That the spirit world is in space, and contains many spheres or grades of life.
- 7.—That there, as here, the law of cause and effect prevails, consequently he reaps what he sows, the effects of a sinful life here bring him disciplinary sorrow there, but ultimately all become wise and happy.
- 8.—That he must work out his own salvation from ignorance and sin, and their consequences.

9.—That the universe is animated and pervaded by Infinite Spirit or intelligent Energy, which is the primal source of all finite spirits, of motion, sensation and intelligence.

10.—That there is no personal (therefore finite) God known to spirits or mortals, hence all "special providences" and special revelations are from spirits once mortals.

11.—That therefore all Bibles are the word and work of man, in and out of the physical body.

12.—That all spirits who communicate are finite and fallible, hence we must "try the spirits" and their teachings by reason and nature.

13.—That as Nature is the Mother of all men, mankind are a brotherhood, and should treat each other as such—doing as they would be done by.

14.—That Spiritualism means more than intercourse of spirits and mortals to demonstrate man's immortality and reveal the conditions of spirit life; it means universal reform and the uplifting of humanity here.

15.—That spiritual phenomena, mental and physical, are indispensable as the foundation of our philosophy and religion.

These are not all, but I think enough points of agreement for the purpose, and I again ask, what harm in weaving them into a platform?

DEAN CLARKE.

FROM LYMAN C. HOWE.

My two months' silence has not been due to indifference, but to physical inability. I have been balancing on the "ragged edge" between two worlds, tussling with grip, walking in the shadows of doubt, and trying to hold myself together until engagements were filled. At Milwaukee the Unity Society treated me handsomely. They are a superior people, working against many obstacles, brave and true to the cause. At the home of J. C. Bump I was in clover, but on account of some occult fate I could not keep well. Perhaps the stars were after me with an evil grin. Maybe I was not born with their approval. Anyway, grip got me, and we've been trying titles for life for two months, and I am still in the rut, fighting for the right to live and work.

At Chicago December 31 I had a sitting with Bangs sisters, and got a double picture—two on one canvass—and this time I purchased my own canvass at an art furnishing store, three miles from the home of the mediums, marked it with ink in 20 places, placed it in position under the table after the curtains were adjusted, and we sat from 8 p. m. until midnight—four hours, no one entering the room, no one going out, no one touching the canvass, or going within three feet of the table during the whole four hours, and I took it out at midnight, with all my ink marks on it, and a finished picture of two, true to life, and artistically perfect. The room was brightly lighted during the whole time. I also attended a sitting March 3 with Mr. Mattock from Owosso, Mich. At his request I placed the canvass in position, adjusted the curtains, pinned them together, and we sat 3 1/4 hours and got an excellent picture of his brother. This time we spread a sheet upon the carpet and set the table on the sheet, to prevent the tricks from

coming up through the floor and carpet, and the picture got there all the same. At Paw Paw, Mich., I fared well, albeit I was all the time ill. At Dr. O'Dell's I had social cheer, medicine, and sustaining magnetism and gained. At Bro. Phillips I had sunshine, sympathy, social animation, and lots of good victuals that I could not eat. At E. L. Warner's I had fun, sweet welcome, Christian science, warm rooms, intellectual life, and a beautiful circus of 18 wise pigs. We were to celebrate the fiftieth anniversary the 27th, but the Lord got a head of us, and drowned the jubilee in a flood of Heaven's vernal tears.

We celebrated, but had few to share it, for the multitude could not get there.

On Thursday, March 10 we celebrated the nuptials between Frank Rhodes and Miss Lillian O'Dell in a quiet way, at the bride's home.

At Port Huron, Mich., celebrated the anniversary April 3 with excellent music, vocal and instrumental, masterly lecture by Anna L. Robinson, apt and accurate readings ("tests"), a grand display of lyceum works and workers, beautiful floral decorations, and a new advent in mediumship of great promise. Of this more anon. At the home of Hon. J. H. White I have been resting for 10 days, but my physical energies are yet at a low ebb.

LYMAN C. HOWE.

## FOR LOCAL THINKERS.

On the 8th of April, 1898, Representative Davis recommenced for passage by the Ohio legislature of a law making it "a misdemeanor, punishable by \$25 to \$100 fine, or thirty days' imprisonment, to perform any labor except of charity or necessity, on Sunday, save where the person observes the seventh day of the week as Sabbath."

Perhaps this honorable representative of the people has forgotten (if he ever knew) that the ordinance of 1787, which antedates the constitution of the United States, article 1, reads as follows:

"No person demeaning himself in a peaceable and orderly manner shall ever be molested on account of his mode of worship or religious sentiments in said territory."

This is authoritative, and is fully as binding now as it was 110 years ago, and it should be as scrupulously and as religiously observed and obeyed; especially at this time, when attempts are being made to legislate religion into the lives of the people, so sedulously guarded against by the eminent men who drafted the Federal Constitution. Fifteen years ago similar laws were enacted, and the result was the defeat of a Republican candidate for governor in Ohio and the election of a Democrat. Like causes produce like effects. Will these astute lawgivers respect the rights of the people guaranteed them by the ordinance of 1787, and also by the U. S. constitution?

Respectfully submitted,

CHARLES H. MATHEWS.

New Philadelphia, O., April 10, 1898. P. S.—"Since the above was in type" I see in a dispatch from New York, dated April 10th, 1898: "An Easter chorus for the God of War was heard at Brooklyn navy yard today (Sunday). The hammers were not stopped even for services. Mass was said on one ship while powder was loaded into others."

And yet we are a so-called Christian nation and are making vigorous preparation to go to war with another Christian nation. "O tempore! O mores!" Representative Davis please take notice.

C. H. M.

## WHO TAKES THE LIGHT OF TRUTH?

Every lover of the Spiritualistic cause takes it.

Everyone who appreciates good reading takes it.

Everyone who is governed by principle instead of personality takes it.

Everyone who aspires for a higher plane than the sensual or phenomenal takes it.

Everyone who desires to see his cause represented by an able exponent takes it.

Everyone who is self-respecting enough to see his cause respected by consistent journalism takes it.

And everyone who enjoys reading a live, up-to-date paper, and who wishes to keep posted on all spiritual topics, takes it, and thereby shows that he is a friend of the cause of Spiritualism.

## SUMMERLAND BEACH PICNIC.

The Spiritual and Religious Camp association of Summerland Beach will hold their annual picnic on the first Sunday in May at Summerland Beach, near Millersport, O. The railroad will give excursion rates; 50 cents round trip from Columbus. This will be the chance for the Spiritualists of Columbus to visit the new camp and have a good time. See notice in daily papers.

## "The Ralston People."

## One of Their Methods.

The famous Ralston club, with Professor Webster Egerly, president of the Martyn College of Expression and Physical Culture, Washington, D. C., have made a famous mark in the history of the present epoch by their teachings along the line of health and longevity. Their membership runs up into the millions, and among their rules may be found a decided stand against the use of any narcotics that tend to deaden and destroy the nervous system of the human body. They were among the earlier opponents of what is now known to be no more or less than drugs, the good old-fashioned coffee and tea. The human family can exist in spite of the daily administration of drugs and give an outward sign of health for perhaps some years, but when the evidence of the use of the drug, coffee, for instance, is shown by daily or weekly attacks of illness and nervous prostration, common sense and a desire to exist comfortably, dictate its abandonment.

After casting about for some year to discover a palatable and nutritious beverage to be used at table, and after many and repeated trials of all sorts of so-called "substitutes" for coffee, the well known leader of the Ralston movement, Professor Egerly, writes as follows:

"President's office, Washington, D. C., Sept. 20, 1897. Postum Cereal Co., Gentlemen: The Ralston Health club has never yet officially indorsed any substitute for tea or coffee, and does not deem it wise to do so, at least for the present. Yet I do not mind telling you privately that I use Postum Cereal regularly, and am constantly advising coffee-drinkers to take it as a substitute. It has a pleasing taste, which increases with use; but its chief value is in the fact that it gives enduring strength to brain, nerves and muscles. Very respectfully yours."

When boiled fully fifteen minutes after boiling commences, it tastes like the milder grades of Java.

In the desperate effort of counterfeits to take the public money they resort to ingredients that are harmful to the human stomach. The genuine Postum has red seals on the package and the words "it makes red blood."

—Adv.



## The World of Psychics and Liberal Thought

W. C. Brann, perhaps the most gifted editorial writer in America, was shot and killed in Waco, Tex., on the 1st inst. His death was the culmination of a long quarrel with the theologians of Baylor university, who undoubtedly were behind the four tragedies which ended with Brann's murder.

If you look all around the infinite universe, and say "God," you are confounded instead of being enlightened. Of course God is omnipresent, but he is also individually and personally present. The place to look for your own God is in your own mind, or very near unto your own self; for your own God is your soul's mate. He joins you to the Universal like the natal cord joins the babe in the womb to its mother's life. Religionists look up to a personal God who is simply the image of a man. Pantheists and some metaphysicians look out to the universal ether for God. The true scientist says, "I Am God." Why? Because he is recognizing the divinity within himself. He has come to know that he is divine. He recognizes the universal air; but then he says, "I breathe." The universal air would be of very little benefit to him if he could not get his own breath. When Moses asked the angel (who stood in the fire which did not consume), "What is thy name?" he was answered with, "I AM that I am." The I Am did all the talking for Moses, and all the miracle working, and gave all the directions. The universal I Am simply remained in conjunction with him, and the work went on smoothly and easily. Don't be looking out at other people and their gods. Don't be envying this man's success or that woman's power. Call on the I Am within your own self to bring you your jewels, your own jewels, your crown, your own crown, not a borrowed one, and place into your own hand your own sceptre. Enter into the kingdom of your own heaven. Neither beg, borrow, nor steal from others. Behold! the Kingdom of God is within you. It is the kingdom of your own God, your own part of the Universal, or, rather, your own union with the Universal, which gives you all things. Don't locate yourself anywhere but HERE.—Shelton.

English spiritualists are making extensive arrangements for their great jubilee to be held in London a week beginning June 19th.

Commenting on Prof. James' recent speech on medical freedom in Massachusetts, Harper's Weekly says:

"The subject is one of considerable current importance, and one in which Prof. James, a physician by education and a psychologist by profession, ought to be peculiarly qualified to speak. He has looked into the various methods of mental healing, and thinks he has found in them germs of truth too valuable to be stamped out. Yet he is disinterested. He said in his speech that if one single type of practitioner had to be singled out for license he would vote without hesitation for the Harvard Medical School type, but he found no necessity for such exclusive selection.

The corresponding secretary of the North Carolina Baptist Convention makes a tabulated report to the Biblical Recorder. He gives part of the statistics for the year 1897, and shows that out of 1,360 churches in that state 63 do not report at all and 339 others show that they have baptized nobody during the entire year.

One of the most interesting features of the Paris exhibition of 1900 should be Herr Szczepanik's apparatus, by means of which actual scenes are made visible to people hundreds of miles away from the spot. The objects are to be reproduced in all their varieties of color, light, and shade, and every phase of movement is to be represented. Such is the promise of the inventor, and the fact that he has received nearly a million and a quarter of dollars for the exhibition and French rights of his patent would seem to prove that this poor Galician schoolmaster has really solved the problem on which so many people have been working.

Mrs. Lillian M. N. Stevens of Maine succeeds Miss Willard to the responsibility of leadership in the National W. C. T. U.

The Palmist for January has, for the "study for the month" the hands of the late Mr. Terris, the actor who was assassinated recently in London. The hands were read about a week prior to his death between the acts of "The Secret Service" at the Adelphi Theater. In referring to the "life line" the expert says: "There is no illness foreshadowed at the end of the line; it ends very abruptly—accidentally or by violence." Mr. Terris referred to the matter when speaking to some members of "The Green Room Club" the same night, saying: "She says I am going to die a violent death," a prophecy which unfortunately was speedily fulfilled.

Two "Christian Science" leaders at Kokomo, Ind., have been arrested on the charge of manslaughter. One is held responsible for the death of his child and the other his wife, because they died without receiving medical attention.

Madame Janaushek, in her new play, "What Dreams May Come," burlesques Blavatsky, and the Theosophists are real mad.

The Coming Light in a review notice of the Essay on Mediumship, says: "Professor Loveland handles his subject with masterly ability considering the difficulties he has to encounter in the ignorance and superstition he has to deal with. He asserts that the 'nervous system is the base and instrument of mediumship.' His chapter on the nervous system is worth the price of the book, while the chapter on the 'Subconscious Selfhood' elucidates with startling clearness the modus operandi of the great mass of psychic phenomena confronting the world. The book, withal, is scholarly scientific and rational commending itself at once to candid thinkers and earnest investigators."

Anton Seidl, considered for the past few years the greatest conductor of Wagnerian opera, died suddenly in New York March 28.

We demand equality of opportunity. This means that all men, that all the human race, should have

1. The right to life.
2. That each should have the right to support his life by labor.
3. That each should receive the full product of his labor.
4. That each should have the liberty to develop himself in his own direction.
5. That each should have the same chance to enjoy all that there is, or can be, of happiness and pleasure in human life.

More there cannot be, less will never satisfy man.—Sevenoaks.

Although more than 40 per cent of the men in the service of the United States navy are claimed to be Catholics only 3 out of 29 chaplains are priests of their church. Such, at least, is the testimony of the New York Herald, which adds that a majority of the chaplains are baptists.

Ireland owns 2,791 miles of railway.

The American Nonconformist is now published at Omaha, Neb.

"Are you interested in this 'don't worry' movement?" "Yes; I wish I could get all my creditors into it."

The German empire owns about 21,840 miles of railway.

Neighbors living near the old Detrick homestead at Bellefontaine, O., declare they saw strange sights about the place one night recently, and have since watched each night. They say at about the same time each mid-night queer lights dance about the roof of the former home of David Detrick and wife, who were murdered nine months ago.

England and Wales own 14,034 miles of railway.

There is no royal road to character. There is no "Presto, change" method of salvation that is worth a suspender's button. The only way to rise is to climb—you can't slide. It is a long, slow, rocky road to the city of True Manhood, and you can't go by telegraph.

Scotland has 3,118 miles of railroad belonging to the state.

The trinity existed as the basic foundation of the Egyptian system in the form of Osiris, Isis, and Horus, or Father, Mother and Son, thousands of years before it was incorporated in a mutilated form in Christianity, in which the Divine Motherhood was eliminated and replaced by the Holy Ghost.

"Neither will I remind you that debt is the fatal disease of republics, the first thing and the mightiest to undermine governments and corrupt the people."—Wendell Phillips.

The court of cassation has quashed the verdict of guilty found by the assize court in the case of Emile Zola.

When you get through reading this paper pass it to some other Spiritualist to read.

If "Ohio has the best Spiritualist paper in the country," every Ohio Spiritualist ought to subscribe for it in order to keep it there. Let the friends fit the list to the above remarks by sending in their names as subscribers.

G. W. Kates and wife are holding a series of meetings in Hornellsville, N. Y.

The use of electricity is prohibited in Turkey. That of mediumship in some of our states. The comparative difference simply lies in the ignorance of the people as to the uses of the two powers.

What many call wrong is but an effect of individual perception, or, according to how it strikes our personality. If it affects our self-love it is bound to be wrong, even if it is good or intended so by a higher power; and what is good is right. Like medicine, all apparent wrong is bitter.



CARRIE C. VAN DUZEE.

Mrs. Carrie C. Van Duzee, the subject of this sketch, is a trance speaker and test medium. She has been in the lecture field 25 years. She has labored in 24 states. Her most successful work has been her parlor lectures and tests. When the paper, Light for Thinkers, was started in Atlanta, Ga., she was chosen message medium by Hon. A. C. Ladd, president of the company, and W. C. Bowman, the editor, and served in that capacity with satisfaction. Very much of her labors as a medium has been without money or price. Hundreds have been brought to the light of our spiritual philosophy by her truthful labors. She is retiring in her manners, never seeking notoriety, and would not have sent in this photo had it not been for the kindness of our generous editors.—A. J. V.

## PHILOSOPHY IN BRIEF.

Charity is good, but justice is better—the first being negative and the latter positive good.

The respect of one spirit is worth more than that of a score of mortals. Justice begets it.

He who tries to enforce recognition without some moral or intellectual foundation for it will be regarded as impudent and meet with rebuffs accordingly.

Ingratitude may be due to pride in many instances, but it is selfish nevertheless, for pride is an effect of selfishness. The man who will not acknowledge a compliment, but will flare up at an error, must either acknowledge himself conceited or ungrateful. Consistency demands speech or silence at both ends.

All the pretended holiness or good wishes avail nothing if you do one human being an injustice. You may indulge in a hundred pleasures, but one grip of a vice on your finger will produce pain. In like manner you injure yourself comparable with the injustice committed, for all human beings are linked together in one divine brotherhood.

## OBITUARY

Passed to the higher life March 21, 1898, from her parents' home, 668 Tenth street, Milwaukee, Wis., Marie Klipfel, aged 8½ years; eldest daughter of Henry and Matilda Klipfel. Services conducted by F. Corden White.

Passed to the higher life from Decatur, Ill., March 21, 1898, Jacob S. Wayne, aged 57 years. He leaves a wife and three children. Bro. Wayne was a true spiritualist, a loving and devoted husband, and a kind, indulgent parent. The funeral services were conducted by the writer, assisted by Mrs. Alice Field.—Cora Myrtle Carpenter.



W. V. NICUM.

# Psychometry.

## REMARKS.

Some of our patrons are becoming impatient concerning their photos, or their readings. But we can only read a limited number for these columns, and are taking them as they come in, or as we can come in report with them. We can not always read the one whose turn comes next, because he or she does not throw out any definite influence, and we must take up the next. But the end will be reached some time, as we are not soliciting any more at present, yet many will have to wait quite a while to judge by the number awaiting a reading. The following are still in our possession and we publish them as an acknowledgment of their receipt: J. S. Prevatt, J. Nicoli, W. S. McClain, C. H. Phelps, Geo. V. Burgess, J. B. Lewis, Mrs. S. L. Davenport, George E. White, D. Runyen, S. H. Doxey, Mrs. Day, I. R. Jones, L. C. Elliott, Alice M. Russel, John Jones, Mrs. L. J. Williams, Ed Dieren, U. G. Rison, J. A. Cole, C. T. J., M. H. Warner, H. Williams, J. J. Sutherland, D. H. Hendee, S. F. Goble, Mrs. N. A. Silvia, T. J. Embree, J. J. Cammarstrom, Mary A. Reed, B. Boardson, Mrs. C. F. Miller, C. Snyder, J. S. Hatten, D. W. Brainard, C. H. Harris, C. Baker, sr., George F. Rummill, Ed Beedles, M. Younger, Mrs. E. J. Tibbals, R. Bayles, Mrs. B. G. Hull, Mr. and Mrs. Studer, Carrie Henrich, Miss C. Craft, Dr. De Clarence, George Wray, E. Brodel, A. Winans, E. E. Reynolds, M. J. Cohen, A. K. Venning, Eliza L. Sands, L. A. Sherwood, N. L. Wingo, H. Hutchinson, Mrs. F. Mills, J. A. Unthank, J. O. Johnson, J. W. Cox, M. G. Wood, Mrs. George W. Brenn, Lulu Weher, Mrs. A. C. Ver Valin, Mrs. Jennie Pidgeon, Jennie B. Purviance, Mrs. L. L. Davis, Dr. J. S. Lockwood, A. Munson, Mrs. H. Turner, A. W. Frankenberg, Mrs. J. D. Hogue, Mrs. A. A. S. Richey, P. Wermum, Mrs. J. F. Roberts, Mrs. E. A. Clough, E. C. Fourl, J. B. Despain, Theodore Kunding, L. Burges, D. Williams, J. S. H. Partridge, A. N. Leathers—84 all told, and according to our present space allowed, it will take from 10 to 12 months to get through.

Among the acknowledgements are one from E. A. Magoon, who writes: "The psychometric reading given me is quite satisfactory, and friends say, accords with their opinion of me. Of the prophecy, 'a sweeter realization' there is fair prospects of its fulfillment."

Hans Mettke writes: "Accept my sincerest thanks for reading. Spiritualism has certainly made a better man of me. I am trying to overcome old habits; am praying again and like to benefit suffering humanity where I can."

Following are some of our last reflections:

M. A. SEERS.

This good lady makes us brace up and bespeaks of a character that is upright, straightforward and truthful who is not afraid to say what she means.

"Now, there" seems to be an active thought with her, even if she does not give expression to it in words.

But she means well and can laugh others out of their ill humors, when affected by her truth-telling. In that way she keeps even with the world, and makes no dangerous enemies. She can down the unreasonable ones with her superior psychological influence, while the others understand her in short order to learn how to respect or love her. Much more of interest could be said of this character, but space forbids.

MYRTLE A. STEVENSON.

This is a sweet character when known intimately, but may become very bitter if trod upon without good reasons, though these reasons would not be voluntary on her part. They must be elicited by a first wrong. Thus she is harmless if not disturbed. Her tastes are in accord with her character—she loves sweets. But this is no vice, as long as she injures no one else by the indulgence. She is also sympathetic in a measure, and can feel very deeply when touched in a tender spot. She is also a confiding little soul and thus a truehearted friend—one that can be trusted with the burden or care of another. She will always be faithful to those she loves.

W. A. MULLEN.

This man is hungry for light on himself as well as on that which pertains to his personality. He is somewhat impatient in reaching the goal before him, but his mentality is more inclined to be sure than rapid. When he succeeds in attaining a truth, he knows it thoroughly. But he is puzzled about himself. He wants to look within, and yet not. Sometimes he thinks it useless, because not successful at once. If he applied his slow but sure method on this as on other problems, he would get at what he is trying to make us find. We can not see everything through a mere photograph. We can simply give an idea and direct as to the balance. All do not send out the right influence to work on. Mr. Mullen is on the right track, but he must study harder.

CHARLES J. BROWN.

This young man is full of aspiration for a certain future achievement. All his forces seem to be centered in the front brain or that portion which lies nearest the forehead, for there we feel the most active vibration. In many we would call this stubbornness, but in him it is modified by conscientiousness, and in large part by reason. But it is destined to make him successful if he will only remain "stubborn" enough to carry out his good intentions. With unspiritual intentions behind such a mentality he would become a dangerous companion in any department of life, and would enjoy but a short career of success. But if true to himself and as he now aspires there is no doubt of his reaching that for which his soul yearns. He feels a power within which he is endeavoring to analyze, but his work will unfold that in time, and self knowledge will come with success.

As we know this gentleman in the mortal we shall endeavor to penetrate him spiritually and be inspired to say something of him not known to us at this moment. Our first impulse is to laugh. We judge this to be a characteristic foreign to his past existence—new development budding within—a sort of joyousness that has come to him since an event that he can trace best himself by a little retrospection. It seems to be in connection with his mediumistic development. Though too slight to have been noticed by him at its birth, he can now better understand it, as well as the reasons therefor. Time will prove it to have been the advent of his "new earth," naturally to be followed by his "new heaven." We think it was the foundation of a new body or physical health, and the result will bring forth happiness or joy. It is this which incited the desire to laugh—a rejoicing for a victory gained—the ascendancy of his spiritual selfhood over the material. In the continued growth of this event lies his future, and he feels or knows it.

LULU AND CLIFFORD WEHRY.

We have a photograph of three children, the first two named and a younger one in the background. We are first attracted to the little boy, but are filled with such compassion that we can not withhold our tears. It is hard to read through such incitation. We simply feel like giving him all our sympathy and saying, "God bless you." He seems to need this beyond all else, and should have it in fullest measure. Love is life and that is his medicine. His future will depend upon it. Lulu is his opposite, and can dispense sympathy. She, happily, will not crave it, for she has a character that is positive but motherly; firm yet sweet tempered; insistent though kind hearted. She looks much concerned for one so young, but her spirit is in advance of her surrounding conditions, and it is well that it is so. She will become a healer of no mean proportions. The youngest of this trio is the happy medium between the two first named. She will grow up with the world and be just what circumstances offer, accepting the situations as they are, and not worry much about other's doings. She is easily led, and will make an obedient child if governed by reason. She can be easily satisfied and thus should not be treated with severity for her shortcomings. She is a good child and will not want.

PHONENDOSCOPIC.

The invention is announced of the phonendoscope, an instrument of wonderful value in studying the condition of the internal organs of the body. It is declared by physicians to be a tremendous advance on the old stethoscope. The phonendoscope conveys to the physician the sounds made by the internal organs, thus telling him whether they are healthy or not. By its aid he cannot only ascertain the condition of an organ, but trace its shape. It has been discovered with the phonendoscope that the stomach assumes a different form when full of the different kinds of food and drink. The rapidity with which various kinds of food and drink are digested can also be studied accurately with the phonendoscope. The instrument is the invention of Drs. Blauschi and Bazzi of France.

IMMORTALITY—OUR EMPLOYMENT HEREAFTER—What the Spirits say of the other life. Postage, 10c. Paper, 50c. Cloth, \$1.



MRS. A. A. WILLIAMS.

Mrs. America A. Williams is the well known psychometer—formerly of Tennessee—now of Pardeeville, Wis. She was born in 1852 at West Sparta, Livingston Co., Ky., though having lived mostly in other states. Her expression recommends her.

THE SOUL'S TRANSITION.

In the dim silence of a lonely night  
A human soul went forth and sped away,  
Leaving its earth-form it rose from sight  
To catch the odors of immortal day.  
So swift it sped no open door  
Gave egress to the departing soul,  
Yet doors and walls melted dewlike before  
The restless power of its control.

Heavy with grief this sorrowing tear-  
dimmed eyes  
Saw but the shadow fall and knew not  
how  
A spirit form, radiant as heaven's sunlit  
skies  
Could its new birth with life endow.  
To break from sickness earth's grievous  
bands  
That held it so long to slavish dread  
And joyously reached up to outstretched  
hands  
By loved hallowed spirits led.

Time could not falter its immortal part;  
Earth lost its hold and ceased to be—  
Divinity succeeded, and with trembling  
heart,  
It touched eternity!  
Out of its bondage of sin-sick, feeble clay  
It passed on its journey, all alone—  
Swifter than light it sped away  
Into the great unknown.

Through space and sky and viewless air  
The spirit rose from out the night,  
Leaving no footprints nor weight of care—  
Only a luminous veil of light.  
Alas! sad hearts ye wait the morn—  
The gray light streaming far away:  
The spirit you mourn has met the Dawn—  
The soul's immortal day.

BISHOP A. BEALS.

Summerland, Cal.

WHO TAUGHT THEM TO DISTILL  
RUM AND MAKE BEER?

Secretary Bliss has made public an interesting letter from Governor Brady of Alaska, containing the observations made by him while on his annual trip of inspection to the various points on the coast aboard the United States ship Wheeling. Among other things noted the governor has considerable to say about the practice of witchery, which seems to exist to a considerable extent near Yukatut.

He tells of a man and two women who were bound and tied for bewitching a man. On the ninth day the bound man was released, and as he had nothing to eat and but a few drinks of water he was in fearful physical condition. The governor explained the laws of the United States to the people and told them that in the future he would not deal leniently with those who practice witchcraft.

The governor says he is convinced it is time to take the natives vigorously in hand and break up the witchcraft, distilling of rum and manufacturing of beer and compel them to conform to our laws in all respects.



## AND THEY QUESTIONED CONCERNING THESE THINGS.

The chairman called the committee to order, and Mr. Jones, who had been selected to conduct the inquiry, to the first person summoned for examination, said:

"You were at the celebration of the semi-centennial of spiritualism in this city, heard the address on the occasion and witnessed the ensuing tests?"

"Yes, sir."

"Will you tell the committee just what the orator said?"

"I would not like to attempt that; he talked for an hour and a quarter, and his address was, in part, historical, in part illustrative, and in part argumentative. But as I understood him, spiritualism is grounded on natural law, and to that extent positivism; which is to say, it rejects everything which cannot be referred to some law of nature for basis or clear analogy. In nature there is nothing without its medium, as the earth of electricity, as the ether of light, and so on; and speaking of electricity, we know that only by its phenomena, to which may be added that we know nothing else except by its phenomena. There is the river; it is water, but what is water? A compound of oxygen and hydrogen? What are they? The components of water; that is all that we can say about them without resorting to their phenomena. They are facts; electricity is a fact, consciousness is a fact, and has its phenomena, and its media. One thing is the medium of another; everything in the universe is connected with every and all other things by means of media, consciousness included. Consciousness in Pittsburg by the media of instruments, wires and electricity communicates with consciousness in London or Paris. We call electricity a natural force; there are no natural forces, for the forces of nature are spiritual. You can no more measure the length and breadth or determine the weight of one of these than of an idea. Electricity is a force, consciousness a force, and both are spiritual; being such they are indestructible, and consciousness being indestructible, the universe being a universe of media, and consciousness in this world communicating with consciousness by media, why shall not consciousness in the next world communicate with consciousness in this by one or the other of the universal media? This was my apprehension of his teaching."

"Yes, well; writers on spiritualism describe numerous classes of mediums, a score or more. Did he dwell upon this?"

"No, sir; or not at any length. On the desk were a couple of vases of flowers, and turning to them for an illustration, he said that in them was the substance chlorophyll, a granular matter in the cells of the leaves; as the buds open this substance, with its peculiar affinities, takes from the sun rays that which makes the flower in this spot white, in that spot pink, and in the other a lovely red. Similarly, as we know very well from personal experience in this world, there are varieties in the affinities of consciousness, and so one person in the next world wishing to communicate with one in this would not employ the same medium that some other person would."

The chairman to Mr. Jones—Those are deep questions, and the committee would best consider what the gentleman has stated before going into them further. Mr. Jones assented, as did the other members. Resuming:

"Now, if you please what were the tests which you say you witnessed?"

"The medium, a very good-looking woman, and but that she is addressed

as Miss, I would add middle-aged, submitted herself to possession by first one and then another being in the spirit land, who desired to communicate with persons in the audience, and was in each case directed by the spirit to the particular person, when the communication was delivered, accompanied by certain references to events or relationships by means of which the person might identify the communicating being.

"Was the identification satisfactory, and the communication accepted as correct?"

"It was so stated, sir, in every instance."

"How many were the instances?"

"A half dozen perhaps."

"What did you especially observe in the course of these communications?"

"Well, for one thing, that they were nearly all directed to the aged, and the most of them to women."

"Have you any theory on which to account for this?"

"I cannot say that I have, although this occurred to me: A distinguished American theologian who rejected all miracles save the resurrection of Jesus, explained his belief in that on the ground that the love between Jesus and His disciples was stronger than the bars of the grave. The nearer we are done with this world, the slighter its hold upon us, and assuming the truth of spiritualism, I could conceive that communication between those in the spirit land and those of earth would be easiest in the case of the aged, and especially aged women."

"What impression was made upon you by what you saw in the course of these tests?"

"I hardly know how to answer that. By the scene itself, by the sense of mystery which it would have aroused in many, I was in nowise affected, but I was profoundly moved by the thought: Might it be that the little daughter, not yet in her teens, whom I loved with a consuming passion, and the dear mother gone, could send me some word? I was more deeply moved than any one there dreamed of."

"Did that thought control you?"

"If you mean by that, upset my judgment, I say no emphatically. In the midst of the agitation I said to myself: 'Restrain yourself. There is no satisfactory evidence here yet of any such possibility as you long for. The explanation of all this may be in thought transference. These people may be, through agitation like your own, transferring to the mind of the medium what is in their own minds, and she may be, however honestly, reading it all back to them.' I was as capable of thinking independently then as now."

"You believe in thought transference?"

"I do, sir; two experiences I have had, one in my youth and one in my manhood, are inexplicable upon any other hypothesis."

"Did any other hypothesis for the explication of these tests than the one you have named occur to you?"

"To be candid, yes, sir."

"State it, if you please."

"The medium before entering upon them, said that happening to be passing through Pittsburg, she stopped over for the celebration, but added that she had been here before, and, as I inferred, for a considerable period, and had addressed the society. I queried to myself: 'These aged persons are probably among the founders of the society, and in that case the details of their family history might easily have become known to her, so that she might easily be able to produce with her communications those identifying facts.' But this was a presumption of fraud on her part of which I had not an iota of evidence, and con-

**BABIES THRIVE ON IT.**

**GAIL BORDEN EAGLE BRAND CONDENSED MILK.**

OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD BE IN EVERY HOUSEHOLD. SENT ON APPLICATION.

NEW YORK CONDENSED MILK CO. NEW YORK.

sequently quickly dismissed that hypothesis. The other which flashed on me, that these aged people might have been prevailed upon in the childishness of their age to join her in a fraud, disappeared as quickly as it came, because, the moral element in the question aside, I did not believe, from their appearance, that they were intellectually capable of carrying out a fraud of that sort."

"In fine, what are your conclusions from what you heard and saw?"

"You must excuse me; I am not prepared to state any conclusions on that subject, farther than that there are more things in this world, gentlemen, than are dreamed of even in your philosophy."

## A SAFE RELIGION.

As sensualism creates an impure mind or lust, so selfishness creates a prejudiced mind or hatred—one the effect of the other as a primal cause.

Sensuality or intemperance is therefore the root of mental impurity or lust—the desire for that which is fleshly, carnal, worldly, conventional, custom and very human generally.

Selfishness, the boon companion of sensualism, on the other hand, is the root to its mental or psychic effects, namely, prejudice, hatred, jealousy, malice, viciousness, pride or haughtiness, and contemptuousness, or that which generates contempt in others for the one possessing these qualities.

The test is thus seen in the effect. When a man or woman is lustful, we may know that he or she has some sensual qualification still active or unneutralized by an opposing virtue. Intemperance, for example, will always effect the mind for an impure or worldly effect, until outgrown by a virtue equal to it in vibration, as the gift of discernment or that of sensing causes, inspirational reasoning, psychometrizing, or any other gift of the mind that can enforce obedience to the passions of the flesh. Now, all sensual passions act alike on the brain. Gluttony affects it for an impure or lustful effect; and so do the love of amusements, being praised or flattered, or regarded as a superior being, autocracy, tyranny and the like.

In like manner the test of selfishness is shown by the effect. Prejudice, jealousy, vindictiveness, etc., prove its origin, or that selfishness is still active in some form. Or, we may call the one selfish who manifests its effects as above. At all events, love in place of selfishness would produce opposite effects, such as forgiveness in place of prejudice, charity or generosity in place of jealousy, sympathy in place of malice, sorrow where contempt lurks, etc.; for love is the opposite of selfishness and neutralizes all the bad effects in one impulse. Self-denial is one modus operandi of neutralizing acquired or inherited selfishness. Benevolence or conscientiousness is another. Philanthropy is a third—the latter according to circumstances. But exact justice or honesty is the highest impulse that can be practiced, for it embraces all that

is good or divine. True justice or honesty knows neither favoritism nor partiality—either against self or others—and he who is just is in accord with spirit, or nature, in its highest aspect.

Temperance or moderation in all things (physical purity) and honesty (justice) are fundamentals for spiritual salvation and future happiness. In fact, for happiness in the mortal, if rightly begun and attained before disintegration overtakes the practitioner. It is the simplest form of religion, and out of reach of nobody. All can adopt it and take it with them into their private and public life, and feel that they are going towards the sunlight of immortal peace and soul progress.

## INSPIRATIONAL EFFECTS.

Only the unthinking or prejudiced follow a leader now-a-days; but those who can hatch up sufficient worldly influence to create a following are also responsible for the errors or bigotry inculcated into them.

As a slight hint to some who seem to forget the fact, it is well to tell conductors of funeral services not to put themselves forward as the most prominent figure of the occasion. That honor belongs to the arisen, and which oversight also deprives the latter of the vital force needed to recover from a possible fatal disease. Let the dead have all their just dues. The living can seek elsewhere for notoriety.

The injury we do to self is nobody's concern except where it puts others to trouble; but the injury we do to others is the sin preached against by all reformers. It is that which makes the uneasy conscience or invites future suffering. Man's psychological influence acting on the wrongdoer is what constitutes the hell of the mental sphere, whether in this or the next life; and none can escape it, for you can not stop a man from thinking, and the greater the injury the more he will think.

The love for a passion makes a belief in its destructive qualities impossible.

Those who are not counted in by the spirit hosts have no potency in their decrees concerning their cause. In other words, whom the spirits do not indorse can not make their influence felt in behalf of Spiritualism.

Those whom the spirits indorse know it by an unmistakable consciousness, though imagination goes a great ways to engender this belief in some. But their successes or failures will give the test absolute as time advances.

The difficulty a man has in overcoming an inherited vice proves that the internal temptation is greater than the external. To reform the world men must be born better.

Vanity of long standing results in headaches finally that are incurable, for it is a forcing of the blood to the head which swells the veins out of proportion. This leaves the veins vacant later in life, and contraction ensues. This contraction produces pain.



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### DANGER AHEAD.

Senator Voight of Ohio has introduced three bills to the legislature, the joint effect of which is to repeal all laws licensing clairvoyants, fortune tellers, astrologers, etc., and forbidding such practice. It is made a misdemeanor, punishable by a fine of from \$25 to \$100 for each offense. Can anybody see the fine Italian hand of the "Antis" in this? The Light of Truth has no fault to find with the proposed enactment provided honest and well tried mediums are not discriminated against. But the danger is that they will be included in the general interdiction, and it behooves them and their friends to wake up and pay Senator Voight a visit.

We have been looking for a move of this nature ever since the legislature convened and it has taken the character we expected, that is to stamp out the practice of mediumship in Ohio. We do not say that Senator Voight so understands it, because legislation of this nature is never understood. The innocent and praiseworthy are always made to suffer with the unworthy and incompetent, against whom the law is ostensibly aimed. There is no question but that a swarm of pseudo psychical vermin is infecting the state, and their practices upon the gullible people ought to be interdicted, but there is also a meritorious class who are giving the manna of spiritual life to thousands, and these must be let alone. It is a question of discrimination, as well as justice, and our people must see to it that their interests are respected.

### BUILD WELL THE MIND—OTHER THINGS WILL COME AROUND.

A lecturer counseling the young men in his audience recently, said:

"When you polish your shoes be sure that the heels are as bright as the toes."

It was a homely way of putting a pregnant truth. Too often the desire to appear well uses up all the vitality and time of people addicted to the habit of shining. But the force of the observation is to be found in considering the qualities of the mind and the anxiety to display them to the best advantage. There are mud spots on the minds of most of us, and in cleaning up we are apt to polish only that portion which we love to contemplate. In other words, we don't always see what others see—the dirty heels.

The young boy, ardent in the display

of his physical charms, polishes up the toes of his shoes because he can see them as readily as can those for whose favor he poses. Not seeing the heels himself he fails to consider their importance in his attire. He sees himself as he would like to have others see him, but they don't see him that way. This was one of Burn's troubles, and he exclaimed:

"O, wad some power the gift a gie us, To see oursel's as ithers see us."

The positive excellences of character are in those burnishings, which have not left the apparently unimportant portions exposed to rust and mud. The builders frequently reject the corner stone because it is uncouth and ugly. There is in all the efforts of men none so lofty, beautiful and perpetual as the building of character. We do not mean reputation here. The building of a reputation is analogous to the polishing of a shoe which overlooks or disregards the heel.

Many people regard a person by those appearances which proclaim, but do not illustrate true manhood. Character is the soul's estimate of itself. It is the house of the "I Am That I Am." Reputation has little to do with it.

How careful, then, ought we to be in the manner of our habit to ourselves!

The Christ said: "In my Father's house are many mansions." Here is the secret of character. The mansion in the Father's house will partake of those qualities which the occupant has to put in to it. Every man and boy, woman and girl is living in one of these mansions. Its walls are dingy or glorified by virtue of the polishing process and the labor performed in it. It is for us to polish the halls of the mind if we desire to be well dressed and well thought of, but we should first be sure that we are well dressed and well thought of by ourselves. If we are we need not fear the frowns nor live alone in the acclaim of others.

### BE STILL.

The opportunity for the performance of meritorious acts is not in itself commendable unless there is force guided by wisdom. "They also serve who only stand and wait," and the waiting soul aches in its upward quest. There never was a time when the soul forces were making the efforts that they are making today. The soul is pressing in an imperious manner, but the silent waiting process is the wisdom of the pressure. Fools frequently take advantage of opportunity and they die as fools die. Much of the trouble of the world is caused by this rushing in "where angels fear to tread." To aspire and wait is noble and if the opportunity to achieve outwardly that which glows in silence inwardly, be denied, there is nothing lost. It were better to feast in silence than to starve at a banquet.

The gospel of silence is the most potent of any now mixed up in the din of the world. We can do something by keeping still; we may not do anything by making a loud noise. The real force of the moving processes is behind the din of popular acclaim. Millions of people have just finished their annual Easter hosannas. Cymbals and horns have chimed and brayed the gladness of hearts whose degree of happiness was commensurate with the price of bonnets and broadcloth. And they have told us all about the resurrection. But how many of them really knew what they were talking about?

The gospel of silence, which the resurrected one said should be observed by retiring to one's closet and pray in secret, would have admonished them that Easter is of the heart and that resurrection occurs daily and hourly. Be content, then, in well doing and serve in silence. Retire to the inner

chamber and meditate. 'Tis there that the battles of every real conqueror are fought out.

### COMMERCIAL MATERIALIZATION.

A Minneapolis materializing medium is in trouble at Janesville, Wis., having been "exposed," as the cant phrase has it. Without allusion to the innocence or guilt of the medium, is it not a pressing necessity that this form of mediumship, in its present commercial grind, should be discountenanced? Form materialization is the most subtle, the least understood and the most thoroughly abused of all phases of physical mediumship. And it will continue thus as long as it is presented to promiscuous crowds, the majority of which know no more about it than cows know about the multiplication table. Take materialization out of the public field entirely. It has done and is doing more harm than good. It should be kept inviolate within the privacy of the home circle, and only those invited to partake of it who are fitted to enjoy the most sacred things that a host can offer his or her guests. Materialization is the last and grandest of psychical manifestations and for the sake of common decency, if for no other consideration, it ought to be rescued from the mart and from the arena where the animals fume and the money changers roar make such merchandise of it. For every convert made by it a thousand others are driven away. It is no more appropriate for the public than the experimentations of a chemist's laboratory are fit subjects for a stage performance. Chemists can perform great marvels with the four primary elements. Why don't they travel about giving seances? Simply because they understand how little people would appreciate their work. But here are the spirit mediums traveling about—those who are not arrant knaves—and they are selling marvels to Tom Dick and Harry, compared with which the chemist's marvels sink into insignificance.

The result we know too well. A quarter of a century of this psychical prostitution has brought mediumship where the world today regards it.

### JAILER OR BROTHER, WHICH SHALL IT BE?

If I am not my weaker fellow's helper, I am his jailer. We can not escape the responsibilities of an interdependence innate in the woof and warp of human association. If I own the resources which my brother must use I own my brother. I am his jailer. A man can not pay tribute to his fellows and be a free man. The tribute payer is a prisoner. The Christ said: "Go sell that thou hast; take up thy cross and follow me."

The letter of this command makes it obscure, but the spirit of it is plain enough, and no amount of quibbling can remove its provisions from us. The very essence of altruism is in it, for the Christ was an altruist. His life was a help, perhaps the greatest help that history records. Other's good was the sublime burden of his inspiration. There can be no economic, social and political jailers in the Christ system.

### ERNEST STEPHENS.

Mr. Stephens, whose likeness we produce in this issue, has been a resident of Columbus, O., for the past 10 years, five of which he has been employed by the Columbus Buggy works. He first became aware of his mediumship 16 years ago, and subsequently developed as a trumpet medium, in which capacity he has been practicing the past five years without a blemish on his character. Mr. Stephens resides at 559 Oak street, this city.

### THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

#### HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

### A GLANCE AT THE SECTS.

Christianity, as we understand it, does not mean Calvinism, Lutheranism, Catholicism or any other ism which has for its working hypothesis a system of belief crystalizing into a cult or sect. Christianity is a life, an inspiration whose correspondences are everywhere grounded in reason, in human experience. Neither is it exclusive in these respects. The same inspiration, modified by racial and climatic qualifications, lies at the base of all religion and all philosophy. Spiritualism is the renaissance of this inspiration in a mass of quarrelling sects, plus the intellectual development of our day, which makes it possible to introduce objective and subjective phenomena to substantiate its claim.

In the proportion that the sects outgrow their exclusiveness and become inspired with the life of Christianity they will become Christian, and this growth is going on. We saw a marked feature of it in the great parliament of religions held at the World's fair, a congress as yet without a parallel in the history of sectarianism. And so, wherever the idea of unity possesses the sectaries the true meaning of Christianity, and of Spiritualism as well, becomes known.

There is no cleavage in truth. It is consistent with itself, but it must be digged after. It does not lie on the surface of things. If the Apostle said: "God is not mocked; be not deceived; for whatsoever a man soweth, that shall he also reap!" it was the truth, and it is the truth now. And upon this truth all schemes for the remission of sin by a vicarious atonement, and as a consequence the superstructures of sect and cult, totter and fall to the ground.

Foulke, jail bird, now resident of Plymouth county (Mass.) calaboose, convicted of unmentionable crimes, in order to "get even," turns over another scab covering his moral abscess and tells a Chicago newspaper that all mediums are frauds, liars and cheats. The newspaper, in turn, pats Foulke on the back by saying that he has at last performed a public service.

When Foulke gets out of jail he can find a job with the "Anti-Spiritualists."

There are some minds so constituted that no evidence whatsoever can prove to them their immortality, and there are minds so constituted that no evidence at all is required to convince them of their immortality. Organization and development must be considered when looking about for the causes of mental activity.



## LINCOLN AND OCCULTISM.

Like Napoleon Abraham Lincoln always believed he was a man of destiny. He thought he would rise to some lofty station in life, but that he would have a sudden fall. He was pleased, yet alarmed, at what he looked upon as a rent in the veil which hides the future from mortal sight, for the vision he saw was one of glory and of blood, says M. L. Royne, in the Chicago Times-Herald.

Lincoln's friends never willingly allowed him to dwell on his faith in occult influences, and not until the dark shadow he anticipated had fallen did they see a strange fatality in his recurring visions. The one that most impressed him happened in Springfield in 1860. He was lying on a lounge in his own chamber, when, glancing into a mirror that hung near, he saw a double image of himself reflected there. At that time Lincoln was in the full glow of health and hope, but in the mirror the face showed a mortal paleness. Again and again he tried the same experiment, and always with the same ghastly result. Afterward he tried it in the executive mansion, but there it failed.

He did not attach much importance to this vision or illusion until 1864, on the day of his renomination at Baltimore. On that day Lincoln was at the war department in telegraphic communication with General Grant, who was at Richmond. A telegram arrived at the White House informing Lincoln of his renomination as president, but though he went home for a hasty lunch he did not stop to read the telegram. On returning to the war department a dispatch was handed to him telling him of the nomination of Andrew Johnson for the vice presidency. Mr. Lincoln was surprised and said:

"I thought it was customary to nominate the president first."

On being told of the first telegram he said mournfully, recalling the double image in the mirror:

"I'll never live through my second term. That belongs to Johnson—at least the best part of it."

Shortly before his assassination Lincoln had a strange dream, which he related to his wife and Mr. Lamon, his former law partner.

"I retired late, for I had waited up for important dispatches, and I soon fell into a light slumber. I dreamed there was a deathlike stillness about me, but still I could hear the subdued sobs of a number of people. I left my room, went all through the house in my dream, everywhere the same weeping and wailing, but I could see nobody. Finally I went into the east room, and there I saw a coffin with many soldiers as guard.

"Who is dead in the White House?" I asked.

"Why don't you know," said one of the soldiers, "the president has been assassinated." Then a loud burst of grief came from the crowd, and with that I awoke."

Mrs. Lincoln remembered the dream on the fatal night of his death, and cried out:

"His dream was prophetic."

Lincoln had one fortunate dream, which he often dreamed, and which he said was always welcome, as it invariably preceded a great union victory. He said he dreamed it before the battle of Antietam and again before that of Gettysburg, and several other engagements. He dreamed that he saw a badly damaged ship sailing away rapidly, while pursuing vessels overtook and demolished the wreck. This dream always comforted him.

When Mr. Lincoln would be called to task by his friends for his belief in dreams he would invariably quote

the bible for his authority. After his most important dream he said:

"In the morning when I took up my bible the first chapter I opened at was the twenty-eighth of Genesis, relating Jacob's wonderful dream. I looked through the bible and everywhere I seemed to find the same lesson. Sixteen chapters in the Old Testament and four or five in the New Testament that reveal God's meaning in dreams."

His former partner, Mr. Lamon, says:

"The more intense the light which is poured on what may be Mr. Lincoln's weakest point the greater and grander will his character appear."

## EDITORIAL NOTES.

The sheep and the goats must be separated.

"Know ye not ye are the temples of the living God?"

"He touched his hat and winked the other eye"—Hanna, after the president's message was out.

Hanna to Uncle Sam: "Please now don't go and do anything to harm a poor woman's business."

A jury has acquitted Sheriff Martin of Hazelton, Pa., but Sheriff Martin of Hazelton, Pa., is guilty.

We fail to see the connection between Consul General Lee's departure from Havana and the president's "war message."

There are a great many people, not strictly Spiritualists who are intensely interested in cabinet revelations these days.

There is one thing at least to admire in President McKinley. He is true to the powers that gave him the presidency.

A spiritualist cannot be made out of a chronic phenomena hunter any more than a silk purse can be made out of a pig's ear.

The Pilates are sitting in judgment on the Christs of today, and many of them do not even take the trouble to wash their hands.

Spirit return is the foundation of all truth. There is no royal road by which philosophy can travel in quest of it, and yet it provides the stepping stones for philosophy.

A Rev. Mr. Wilson, now evangelizing Ohio, calls his flock together by the firing of a cannon—somewhat suggestive of fighting the devil with his own element, brimstone.

A few men whose titles to sovereignty lies in the fact that they can vote hanged their creations, Hanna and the President in effigy at Richmond, Va., the other night.

Our last war ended in 1865. We venture this information to those who are still sending their letters to Cincinnati with the expectation that they will reach the Light of Truth there.

What are you going to do with a clergyman who admits that he has received tests of spirit return and yet says that he doesn't believe Spiritualism is true, but is willing to be convinced of its truth?

His highness, Abdul Hamid, by the grace of blood and slaughter, sultan of Turkey, has prohibited the use of electricity in that country. Patents for electrical inventions are refused there, all of which might be expected.

Religion became emasculated from the body of human thought when theology, a prolific fiend, had

"Peopled earth with demons,  
Hell with men, and  
Heaven with slaves."

Mrs. Harriet Wheaton incarcerated in the Detroit mad house because she

is a Spiritualist, and her "loved ones" wanted her placed there must remain incarcerated. Judge Durfee, who committed her, says she is insane and of course she is insane.

Henceforth the contents of the New Time will not be copyrighted. The great reform magazine is to be commended for this move. A copyright on ideas and writings pertaining so vitally to the welfare of the people is offensive.

It is only the individual who fears something that believes a law of nature has ever been or can be subverted by the edict of man. The machinery of ecclesiasticism has always been brought to bear upon the apostasy of those who have outgrown its dictation.

He poked his head in the grocery man's door the other morning on his way down to his office and inquired: "What's eggs this morning?" and the smart boy replied: "Eggs is eggs." The aforementioned said: "Send up two dozen; glad they are eggs; the last lot were half chickens."

Upon the restless ground of transitional thought spiritualists stand, it is true, in the minority, but it is the minority that is being listened to.

Majorities are not always right. Justice and love and hope oftentimes dwell with the despised minority. The vanguard of every victorious host is composed of a minority who are fitted to scale the ramparts and plant thereon the flag of victory.

We say that the world knows practically nothing about us nor about the grandeur of the spiritual philosophy, which is tantamount to declaring that spiritualists are to blame for that much of the world's ignorance. If one half the money and energy now wasted in supporting fakirs and moral pariahs who thrive in proportion to the gullibility of their supporters was devoted to the education and protection of mediums and the dissemination of spiritualism the world would know something about spiritualism, and be without a word of opprobrium to hurl at spiritualists.

Rhode Island appears to be the veriform appendix of the psychical body of this country, and of course it is liable to become influenced whenever a foreign substance gets into it, and we have a case of psychical appendicitis. The Providence Journal has been from time immemorial the organ which gives warning when this useless entailment of the caecum is attacked. The latest spasm is set forth in that organ under date of March 30, and we are given to understand that "the fact that the Spiritualists are celebrating their 'golden anniversary' shows once more the persistency of the human race in delusion and folly."

A great many people say that spiritualism is a beautiful religion. We are not disposed to criticise such an estimate. Spiritualism affinitizes with all religions in a way because it is cosmopolitan, and religion is the prime motive force of large numbers of people. To those who have grown into it from this class spiritualism is, indeed, a beautiful religion. But it is more than that. It is the life and light of all modes of human and divine expression. The beauties of it cannot be discerned when viewed from a standpoint outside of it. The only roadway to its excellence lies through ourselves. The analyses of all objects and subjects meets at last the personal consciousness of the beholder.

Detroit spiritualists are taking steps to protect themselves from moral pariahs who infest that city wearing the garb of mediumship. The various societies have banded together and submitted a code of laws the preamble of

which reads that "whereas the sacred cause of spiritualism, as demonstrated through mediums in phenomena of all kinds, is, in our opinion, much abused by dishonest mediumship, thereby causing shame, chagrin and mortification, and exposing us to public ridicule," and they propose to clean out the impostors.

Two societies have joined in the crusade, a third has signified its intention to do so, and some definite results along the lines indicated are to be looked for.

Each soul knows its own joy, its own sorrow. Your dearest friend can never feel your power of sustaining pain or appreciating happiness. Therefore the application of spiritualism to the needs of every one is its most profound province. It adjusts itself alike to munificence and to necessity. It confers no unearned favors and makes no parley with evil. Its condemnation is upon the wrong, not the wrongdoer. The law's violation will reach the violator sooner or later.

The province of ethical rules is to redeem not to scourge the unfortunate. Men may be blind to the dim light of a soul groveling in the mire of passion and crime, but angels see in the lowest and most foul that spark which eventually leaps with unerring certainty into the flame of conscience. Conscience will give us all our share of hell and of heaven.

## BOOK NOTICE.

Nearly Ready, The World Beautiful; third series. By Lilian Whiting, author of the "The World Beautiful," first and second series, "After Her Death," "From Dreamland Sent." 16mo. Cloth. Price, \$1.00. White and Gold, \$1.25.

In the new work by Lilian Whiting, a third series of "The World Beautiful," the writer's aim is to trace the unity of all religious thought, and the fuller explanation of the Divine laws revealed by the results of psychical research. The writer of this book believes that simple faith in the Christ and His divine mission is amply sufficient for the noblest life, the largest intellectual inquiry; yet, if to that faith of the Christian can be added this larger understanding of the laws which govern the relations between the seen and the unseen, and which make possible direct personal intercourse between the inhabitants of each; if faith may thus be informed with knowledge, it is not thereby less, but more, reverent, and man's relation to God grows more clear and more perfect. The theme discussed in her preceding book ("After Her Death: the Story of a Summer") is pursued in this new work along the lines of wider investigation and critical study of the actual phenomena of spirit intercourse. Modern scientific and psychic activity has vivified the teachings of Jesus and the psychic phenomena, now fully accepted and indorsed as truth by Professor William James of Harvard university, Dr. Alfred Russel Wallace, Sir William Crookes, Professor Oliver Lodge, and many other learned men, are, after all, seen to be identical with the teachings of Jesus. Miss Whiting is herself a communicant of the Episcopal church, finding in its teachings that "life more abundant" which every church, of whatever name or sect, offers to its followers; and to the Rev. E. Winchester Donald, D. D., who succeeds Phillips Brooks as rector of Trinity church, Boston, she has had the privilege of dedicating the volume. There is no real antagonism between the truth—if it be one—of spirit intercourse, and religion as taught by our clergy and revealed in the Word of God. The increasing amount of psychic phenomena before the world invites scholarly and reverent attention. Roberts Brothers, Boston.



# THE 50TH MILESTONE OF SPIRITUALISM 1898

## EXCERPTS

From Golden Jubilee Addresses Delivered by Spiritual Speakers.

Mr. Hudson Tuttle, in his address before the Cleveland society, said:

"We celebrate to-day the advent of spiritualism in its modern phase only, for 50 years ago was not the birth of spiritualism. On the contrary, it is as old as mankind. The distinction between the old and the new is marked. In the olden times a spirit appeared as a ghost, an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. Spirits were lawless and came as warnings or without purpose.

"Modern spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena in all its phases and have become satisfied that behind all the mystery there is the fact of spirit being and return.

"When the new spiritualism was instituted 50 years ago, on March 31, intelligent answers were first received from ghosts or spirits. That day we celebrate as the advent of the new conception of the spirit world and spiritual existence. We have the means to communicate with the spirits at will by methods conforming to well-fixed laws. We claim that the spirit is evolved as the last term of a long line of beings, the protoplasmic monad being the first. Death is only transition to a higher plane. We are able to comply with the conditions which allow the spiritual beings to communicate with us in an orderly and legitimate manner. There are demands made by all religions of to-day or the past to have faith, to believe. The demand made by spiritualism is to know."

"How and Why I Became a Spiritualist" was the theme of an address by the Rev. A. F. Sterger, at the celebration of the semi-centennial of modern spiritualism, held in Knights of Pythias hall, Baltimore, Md., under the auspices of the Third Spiritualist church. Rev. Mr. Sterger is pastor of Trinity German Lutheran church. He said in part:

"I have been a believer in spiritualism for the past 15 years, and while fulfilling my duties as pastor of my congregation to the fullest extent, I have advanced the creed. When I first became interested in spiritualism, like most persons, I condemned it, but on study I found that it was useful in my daily conduct. My congregation are in no wise worried over my belief, and since I attend to my pastoral duties, and do not advance spiritualism from my pulpit, I am free to occupy my leisure time as I choose.

"I have little or no faith in professional mediums," said Rev. Mr. Sterger, "the lives of many of them not being in keeping with their professional faith.

"I have had manifestations and have heard voices speaking to me."

At the conclusion of Rev. Mr. Sterger's address he was presented with a handsome floral offering by the trustees of the church.

When asked whether his congregation would take exception to his course, Mr. Sterger said: "I think I have a right to devote my leisure hours to what I choose, so long as it is nothing dishonorable. It is certainly better to go out and do good than to idle here at home."

But as Lutheran churches are largely composed of Germans or their descendants, there is not much fear of Mr. Sterger being ostracised or tried for heresy. The German is too fond of the privilege of free thinking himself.

Dr. Peebles said, in introducing his subject at one of the evening sessions at Rochester: "If the English over the water were proud of the poet laureate, Tennyson, Americans are equally proud of their Longfellow. And Longfellow has said that life is real, that there is no rest for any man's body this side of the grave. An Anglo-Saxon is a natural traveler, and Americans are still traveling with the world over in search of some new truth. And travel is a good thing; it broadens one and it takes the conceit out of a person."

The speaker told of his visits to the Buddhists' temples in India, and of the Buddhists he said they were the most popular race on the face of the earth. The priests are very fine men, and they have nothing in the world but their yellow robes and their rice dish, going about the streets barefooted and feeding the poor. The old priest would not shake his hand because he was from the West, "and in the West men eat the flesh of animals, said the priest.

In India at his hotel a servant brought to him a fakir, and right in daylight before him he swallowed a great bag of stones. Out on the street he tossed three balls in the air, throwing them up and catching them as we have often seen jugglers do on the stage, and they were real balls and solid, for the doctor had examined them, he said. Finally they went up in the air and never came down again. They just went out of sight. The doctor said the explanation was simple: they were simply dematerialized. Then the fakir burned his handkerchief. He saw him light it, he smelt the cloth burn and saw the little heaps of ashes, all that was left of it. Then the fakir put over them a green cloth, prayed, said an incantation, and behold when he raised the cloth the handkerchief was there, just as it had been before it was burned. He didn't know how this was done.

The doctor also saw another yogi move ponderous objects by the exercise of his will power. He made a book come to him from off the table, and he made some peacock feathers float in the air and come to the doctor and his friends.

Mrs. Clara Watson, in the course of her remarks at one of the sessions in Rochester, said:

"We do not need \$100,000 temples. Our temple is broader and grander than any church edifice on earth. It is the broad universe. Its frescoed ceiling is the beautiful sky with its myriad of stars. Its walls are the towering mountains, the trees and the flowers. Its floors is nature's green. Its altars are the thousands of homes throughout the world. Its musical instruments are the thousand strings of nature played by the fingers of the Infinite,

the song of the birds, the flow of the streams, the chatter of children. Its grand symphony is the roar of the waves and the torrents and the belching of thunders. This is our temple, grand, glorious and enduring.

"When spiritualism endues the world with the principles of harmony and love there will be no need of jails and asylums. Its principles will revolutionize the world. They will generate children aright, under a perfect law of love and harmony and thus erect a perfect people.

"Spiritualism is working with every reform. It is working to purify the rottenness of the body politic. It is also working in the social department in which, too, there are rotten planks that must be replaced. It seeks to teach that the awful, terrible degradation of the human body is the cause of much of the evil in the world.

"Spiritualism is also working against that barbarous custom called capital punishment; in other words, legalized murder. Spiritualism is fighting hard against superstition. Long before that which they called higher criticism of the Bible came into vogue, spiritualism had pointed out the errors of the books, the marks of human fallibility therein.

"Spiritualism, rightly understood, is as broad as the needs of the world. It treats the wide world as one brotherhood. It does not require a certificate of character from a man. It takes the vilest sinner and tells him that it can do him good. By the deep whisperings of a dear child, a departed mother or a friend we declare that we can make him worthy. Our mission reaches down to elevate. With spiritualism all shall come to know right and truth and live it.

Prof. W. F. Peck, at the Minneapolis celebration, said among other good things in his address:

"Modern spiritualism is one of the striking evidences of the wonderful strides which have been made within this century toward the goal of civilization. It has been co-equal with the advent of the modern age of progress in art, science and invention. We claim that the advancement along material and spiritual lines had its origin from the same source. Spiritualism, as now understood, has brought about a reversal of the orthodox opinions so long rigidly adhered to. There has been marked progress in religious views which are becoming more liberal day by day. People, for the most part, no longer entertain the old ideas—the old conceptions of God, of the devil, of heaven and of hell.

"It is worthy of note—and I believe it something more than a mere coincidence—that woman suffrage was born at the same time as modern spiritualism. The emancipated women celebrate the same anniversary, and there is no doubt in my mind but that their equality was the outgrowth of spiritualism—that it has been directly influenced thereby.

"Let me tell you that Abraham Lincoln, the greatest of Americans, was a spiritualist. I know that this will be met with wholesale denial, but it is none the less the truth. He did not openly avow his views upon the subject, but he privately informed his friends that spiritualism was his religion.

"Not only that, but the great act of his life, the great act of this century in America—the emancipation proclamation—was a response to the advice of spirits through mediums with whom the martyred president frequently consulted at the White house. That he did communicate with spirits in this way is a matter of historical record, and can be proven if occasion should require.

"My friends, certain triumph awaits spiritualism. The great and increasing interest taken in all occult matters

alone indicates the growing tendency toward spiritualism, and point to the unavoidable conclusion that it is bound to become the dominant religion of the world.

"Modern spiritualism is simply a renaissance—the latest manifestation of the beings who inhabit the other world. That this is so is shown by the recurrence at stated intervals of this movement in some form or other. It was apparent 1,200 years before Christ with the advent of Krishna. Six hundred years later it made itself known under Salvahna Hana. Six hundred years after Christ came Mohamet, one of the prophets of spiritualism. Then, after the lapse of a like period, it was revived under Ghengis Khan; and now, 1,800 years after Christ, we are receiving another interpretation of the truth."

At one of the sessions during the Rochester celebration, Rev. J. C. F. Grumbine said:

"Religion emanates from the spiritual side of life in dealing with a soul eternal and indestructible, placing life not on the transient plane of materialism, but upon the indestructible and eternal basis of spirit. Spiritualism is concerned with the soul's essential being.

"Materialism deals with the left or negative side of the spirit, while spiritualism deals with the right or positive side of the spirit. Materialism is the science of life in the sphere of matter. There is a natural law in the spiritual world and a spiritual law in the natural world. That which we regard as super-natural is only natural. We live in two worlds at the same time. We are related to both material and spiritual worlds. Prof. Drummond saw this and he recognized that the drift of religion was toward a unity of both worlds. He perceived that the indwelling spirit was in all things.

"Hypnotism and electricity have opened the eyes of the scientific world to the remarkable relation of the phenomena of the natural world to the spiritual world. It is coming gradually into a knowledge of which it never dreamed, however distasteful they have declared it in the past.

"You are not the creators of your own children. They are as old as you are. Eternity is the quality of all life. If you are not eternal you cannot be immortal. You cannot add immortality to mortality. Your children are immortal and therefore they are as old as you are. How can you take mind out of mind without subtracting something? But spirit is not a thing, and having matter first I defy you to evolve spirit.

"Clairvoyance and such powers are the spiritual correspondence to the material powers displayed by the senses. Clairvoyance means a clear seeing. You have often felt it yourself in visions you have had of coming events. You have also had the feeling that a person was coming. This is clairsensency, a clear feeling.

"Everything in nature is a phonograph. You write upon paper and the impression is given back. Why cannot the soul impress upon matter that which can give back, just as the tin-foil in the phonograph does? It is not necessary to be a medium to be a clairvoyant.

"Jesus did not perform miracles through the interposition of God. There was no interference with natural law. You have these powers in yourself. As Theodore Parker has said, the divinity of Christ was pure humanity. Try to find God by making yourself pure. Purity of life alone can give you the power of communication with the divine. If this is not true then the universe is a lie. You must fit yourself to become in accord with the spiritual world.



"Unless you are pure in heart you never can draw comfort and direction from the pure in heart on the other side of life. If you are vicious, you get a vicious influence. The medium is the battery by which a spirit vibrates in accordance with yours. Don't blame the medium if you get influences that are evil. If you get less it is because there are lies in your heart. No medium that ever lived could tell that the spirit that appears is a genuine one. She can guarantee only the manifestation, while you must determine the identity. You must become pure in heart."

In one of his addresses before the Rochester spiritual gathering, Prof. W. M. Lockwood said:

"When we receive impressions it is not our minds that receive them, according to the common belief. It is our consciousness that is impressed, the Ego, the soul principle within us, the entity evolved through earth life. Consciousness is the conscious Ego; the mind is the result of the knowing. He who has not seen the structural growth of a flower in microscopical detail has no mind for that flower. When you have investigated a subject by all the methods of human construction, sight, hearing, smell, etc., applicable, you have knowledge. But the mind is the medium of the knowing, while the consciousness alone knows. Consciousness is the thing impressed and grows in knowledge as the result while the mind is the process of knowing. Mind is therefore the product of the impression of the consciousness.

"You have an invisible chain connecting the bar and the needle as the magnet meets the positive pole with an invisible space between them. There are invisible modes of motion of attraction between the steel and magnet, and when they go to the other pole we find that the modes are opposing and repelling. All modes are polarized, positive and negative.

"Now let us apply this truth to mental processes. I meet a man and like him, and there you have a magnetic assimilation of modes of motion. I dislike another man, and there you have something in my polarity that repels his. This great truth in nature, you see, applies to your own consciousness. Mental reciprocity in the mind of one finds something to attract in the mind of another. Higher classes of medium in the same way repel lower types. This is the basis of all association in nature.

"Spiritualism, as correctly understood, means more than the fact that our friends live beyond the grave. It means more than the fact intelligence from them comes back to us. It means that this universe is a spiritual one. It means that we are trying to break down those superstitions that are retarding the spiritual philosophy of the world.

"We live in a spirit world. Modes of motion are nature's formulae. Their co-relation is nature's order. Take the formation of water from hydrogen and oxygen. Each gas has its own polarity. They unite and lose their own polarity; the new polarity that results makes water. There is no department of nature that has not its polarity and affinities for some other department.

"For shame on those that call nature dead. If God made nature out of his spirit, when did it die? There is no such thing as dead matter. Matter is the result of invisible spiritual influences. The structure of a flower is wonderfully like that of man's anatomy. It is a wonder that the truth of its growth has not been discovered before.

"Everything in the world is phenomenal. The world is an association of modes of motion. The real things of life are beyond the grave. When we die we are born into actual reality. The

earth is a progressive matrix that develops the human mentality. The invisible modes of motion are the formulae that connect the life here to the life beyond.

"We are not a materialist, for the materialists are of a positive school that believes there is no life beyond; or of the school of agnostics, who do not know.

"How is consciousness impressed by modes of motion? In this way: Through the vibration of atmosphere started by my own volition, I convey a thought by means of my voice through the ear and into the brain of my listener. My consciousness is the sender and your consciousness is the receiver. That the method is an invisible mode of motion is the teaching of science throughout the world."

In his opening address at the Rochester celebration Mr. G. W. Kates said:

"Some people think that spiritualism is so strange and uncanny, so suggestive of the tombstone and the graveyard, as one young lady expressed it. 'Why don't you build on a plane of humanitarianism?' is asked. 'You are not building churches and seminaries and erecting a popular religion.' I say that we do not care for popularity in its worldly sense. We are learning the grand lesson of immortality, which cannot but be accepted in time according to our interpretation of it. The immortality of our religion teaches us how to live here below, how to grow, how the divine within us can be unfolded. We know no grave with its dampening influences. There is no retrograding influences in our religion; the blight of bigotry and superstition it will never know. When we die we shall return and tell you how we love you and we will be a lamp unto your feet."

#### AT ST. PAUL, MINN.

Sunday, March 27th, the St. Paul Spiritual Alliance celebrated the fiftieth anniversary at Odd Fellows' hall, where meetings were held throughout the entire day. This celebration was one of the most notable and successful ever given in the history of the society. The large number of persons who attended the meetings indicated that there is in this city a widespread interest in the subject of Spiritualism, which is being augmented by the efforts of the society, and the excellent work of our present speaker and test medium, Mr. Frank T. Ripley. The hall was tastefully decorated, the stage being filled with blooming plants and flowers. On the stage were seated a number of mediums and active workers from the twin cities.

The principal feature of the morning meeting was a conference. Among the veterans who spoke were Mrs. A. M. Lowell, Mr. M. T. C. Flower and Mr. Amos Hall. Mr. Flower is an ex-president of the alliance, and is now past 83 years old and has been a Spiritualist for over 45 years and still continues to work for the cause.

At 1:30 o'clock the progressive Sunday school exercise began, conducted by Mrs. Mary Langdon and Mr. F. A. Moore. A new feature was the calisthenic exercise by the children, Miss Jennie Morgan, a young lady 14 years of age, being the leader of the class and showing great aptitude for one so young.

At 2:30 p. m. the services were opened by a short address by the president, Mr. W. C. Edwards, reviewing the history of Spiritualism. This was followed by tests.

At the evening meeting Mr. Ripley read an anniversary poem, followed with the anniversary address, and closed with tests.—F. E. Irvine, Sec.

#### AT THE CASSADAGA CAMP GROUNDS.

It is customary for the C. L. F. A. board to hold an annual March meeting at Lily Dale to arrange for the coming June picnic and summer session of camp. The Lily Dale members of the Young People's Spiritual union took advantage of the occasion to tender them a banquet and reception March 27.

The members of the board who were present were as follows: Mr. A. Gaston, president, Meadville, Pa.; M. R. Rouse, Titusville, Pa.; D. B. Merritt, Lindon, N. Y.; F. H. Neelin, Seaforth, Ont.; Dr. E. C. Hyde, Lily Dale, N. Y.; T. J. Skidmore, Lily Dale, N. Y. Mr. Rouse and Dr. Hyde were accompanied by their wives and Mr. Skidmore by his sister, Mrs. Tolles. Judge Osmer was unable to be present, being detained by his legal business.

The banquet was held at the residence of Mrs. N. A. Dedrick, W. H. Bach acting as toastmaster.

The hall was beautifully decorated with flowers and evergreens, and at the back of the rostrum were four emblems of liberty; Y. P. S. U. and C. L. F. A. in evergreen letters, the stars and stripes and the "Lone Star" flag of Cuba Libre. All members of the union wore our handsome ribbon badges, inscribed "Lily Dale Camp, Y. P. S. U.," with a sunflower medallion at the top—a badge gotten up especially for the young people by W. H. Bach.

The audience was large and enthusiastic, the musical program well rendered.—Mrs. Evie P. Bach, Sec. Y. P. S. U.



MRS. C. D. GREENAMYER.

Mrs. Greenamyer was born in Washington, Pa., of Quaker parents. Though a devout worker in the Methodist church for (30) thirty years, she was drawn from the church through her mediumship. She is a fine trance, inspirational and test medium, and one of the finest clairvoyants in the field. She has sacrificed much for the cause and thus won many friends by her womanly presence and virtues. Her fall and winter work in Ohio and Indiana has given eminent satisfaction.—Corr.

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# CORRESPONDENCE

## NEWS ITEMS.

### ECHOES OF THE GREAT JUBILEE.

Maple Dell camp opens July 19.  
Mrs. Dr. Caird spoke in Lowell, Mass., April 3.

Professor W. M. Lockwood is lecturing at Lansing, Mich.

Summerland, Cal., had Professor Bowman at their jubilee.

Mrs. M. A. Ridlon has been giving satisfactory tests in Portland, Me.

Watertown, N. Y., celebrated with Mrs. Morse Baker of Granville, Vt., as speaker.

Mrs. C. F. Woodward of Canton, Mass., lectured at Providence, R. I., on the 10th.

Salt Lake City celebrated at the Gladstone building with interesting services.

Professor J. W. Kenyon ministered to the folks at Providence, R. I., on our natal day.

Waltham, Mass., enjoyed a lecture from W. J. Colville on a recent Sunday evening.

Colorado Springs, Colo., wants a first-class inspirational speaker, writes H. F. Bearse.

Mrs. Mary Burland of Ludington, Mich., conducted anniversary services in Mecosta, Same state.

Dr. F. L. H. Willis has been up in New Hampshire lecturing. All who could went to hear him.

Newark, N. J., celebrated with J. S. Scarlet, lecturer and test medium, and representing the N. S. A.

R. H. Kneeshaw led the exercises at Houston, Tex., where the friends celebrated at the Bryan hall.

Mr. G. C. Beckwith Ewell is now the speaker for the First society of Spiritualists of New York city.

DeLoss Wood will accept engagements to lecture in New England. Address box 133, Danielson, Conn.

Denver, Colo., was attended to by Dr. N. F. Ravlin and Professor G. W. Walrond. It was good to be there.

Mrs. C. M. Lincoln (formerly Mrs. Celia Nickerson) is the president of a flourishing society in Buffalo, N. Y.

Mrs. Julia Steelman Mitchell of Newport, Ky., is convalescent and hopes to resume her spiritual work in May.

During the rest of this month Mrs. Helen Stuart Richings may be addressed at 281 W. Warren avenue, Detroit, Mich.

Salem, Mass., will have Mrs. N. J. Willis of Cambridgeport as lecturer tomorrow, and Edgar W. Emerson the Sunday following.

At the recent election of the Paw Paw Valley association Mr. E. C. Tower was elected president and Mrs. Ella Tower secretary.

Stephen Cool, a veteran Spiritualist of Grand Rapids, Mich., passed away on the 29th ult. Mrs. J. Lindsay conducted funeral services.

Chicago had about twenty celebrations by as many different organizations of Spiritualists, and may claim the palm in that respect.

The friends at Decatur, Ill., celebrated at the parlors of T. W. Douglass with Mrs. A. E. Kibby and Mrs. Julia Hill as spiritual ministers.

The Buffalo Spiritual society celebrated the 50th anniversary in due form Sunday, April 3, at their hall, corner Court and Main streets.

The spiritual banner is soon to be planted on Alaska soil. Mrs. S. J. Lemont is on her way thither to open spiritual services at Fort Wrangle.

Mrs. Clara Le Fagin is a new and promising psychometric reader in Massachusetts. Her recent platform work in Malden gave general satisfaction.

Ira Hoar, an old and respected citizen of Monticello Prairie, Minn., passed over on the 17th ult. Frank T. Ripley officiated at the funeral services.

The First Church Society of Spiritualists at Buffalo, N. Y., held a one day's jubilee on the 3d of April in honor of the 50th anniversary of modern spiritualism.

Mrs. H. S. Lake is to deliver an address at Army and Navy hall, Cleveland, O., Sunday evening, April 24. Subject, "An Interpretation of Life, Here and Hereafter."

Lyman C. Howes spoke in Flint, Mich., on the 10th. His camp engagements are Cassadaga, July 15 to 22; Freeville, N. Y., August 8 to 15; Island Lake, Mich., August 21 to 31.

Mrs. C. M. Nickerson-Lincoln delivered the anniversary address before the First Spiritualist society of Buffalo, N. Y. Subject of address, Theosophy—Its Relation to Spiritualism.

Married April 6 W. H. Buchanan and Miss Ida Harriman of Lodi, Wis., at the residence of Capt. Mason Jackson, 558 Milwaukee street, Milwaukee, Wis., by F. Cordon White.

Atlanta, Ga., was awakened by Dr. George A. Gebauer and his good helpmate in a manner as never before. Spiritualism will have an easier bearing in that center henceforth.

Norwich, Conn., observed the anniversary with Oscar A. Edgerly as lecturer, and Miss E. Kloppenburg and Miss Ruth Spalding as conductor of lyceum and musical exercises.

The national capital celebrated by various services with addresses before their respective gatherings by Mrs. Cora L. V. Richmond, Mrs. Edith E. R. Nickless, E. F. Cobb and others.

Mrs. M. A. Wilkinson has opened a new society at Cambridgeport, Mass., known as the Bible Spiritual union, meeting every Friday evening at the hall, corner Massachusetts avenue and Norfolk street.

Maquoketa, Ia., celebrated at the home of Mrs. J. M. Harvey with inspiration and song, experience meeting and mutual enlightenment on spiritual topics, Mrs. Harvey delivering the anniversary address.

Colonel S. K. Donavin addressed a large audience in the chapel of the Ohio State university last week on "John Brown." The lecture was under the auspices of the Ohio State Historical and Archaeological society.

Professor J. S. Loveland, though 81 years old, delivered a vigorous address at the jubilee in Oakland, Cal., and hearers imagined a young man was speaking. Spiritualism rightly lived generates second youthhood.

J. W. Kenyon will lecture in Pawtucket, R. I., April 24; in Fitchburg, Mass., May 28; in Providence, R. I., June 5, 12, 19, 26; in Onset Bay camp, July 6, 8, and 10; in South Hanson, July 31. For open dates address Cambridgeport, Mass., 265 Prospect street.

The First church of Spiritualists of Washington has organized with J. C. Decker, president; Leroy Dagg and Mrs. S. E. Snyder, vice presidents; H. R. Brown, secretary; J. B. Johnson, treasurer; Charles Marks, Howard Flowers, Thomas E. Dagg, trustees.

The local spiritualists celebrated the fiftieth anniversary of the founding of spiritualism at their headquarters on State street with flags, palms and potted plants. The services were conducted by Mrs. Effie I. Webster of Lynn, who made two strong addresses. A supper was served during the early evening.

Mrs. J. W. Kenyon will lecture and give tests in Wakefield, Mass., April 17; in Chelsea the 24; in Foxboro May 1 and 8; in Fitchburg, May 22; in Providence, R. I., June 5, 12, 18, 26; in South Hanson, July 17; in Onset Bay camp, during July and August. For open dates address her at Cambridgeport, Mass., No. 265 Prospect street.

The semi-centennial spiritual jubilee was fittingly observed by the local believers at Gier's hall, Oakland, Cal. There were about a hundred in the smaller hall who listened to addresses by Mrs. R. S. Lillie, Prof. J. S. Loveland and Mrs. E. L. Teed. After the addresses there was a social and refreshments were served.

A correspondent writes: The Spiritualist society of Galveston, Tex., celebrated the fifth anniversary on the 31st ult., with most appropriate services. The Progressive lyceum had the Fox sisters' pictures enlarged and beautifully framed. They will later publicly present them to the parent society. Good results are constantly coming from the efforts of Mr. John W. Ring, a young inspirational lecturer.

A correspondent wants to know whether mediums who have not identified themselves with the public work of Spiritualists, and who only live for their own interests, are entitled to protection when prosecuted. That depends. Intuition will tell whether they deserve it or not. Listen to that. Selfishness is sometimes punished in that way. Divine law is no respecter of persons, even if "chosen instruments."

San Francisco celebrated by a grand demonstration at Metropolitan temple under the auspices of the State association. Among the talent taking part were Messrs. C. H. Wadsworth, J. S. Loveland, G. W. Carpenter, Thos. G. Newman, Rich Young, J. T. Lillie, E. Werner, Dr. Savartha and Mrs. R. S. Lillie, F. A. Logan, R. A. Robinson, Mad. Montague, Addie L. Ballou, Elizabeth Lowe Watson and Mrs. J. J. Whitney.

Maccabee Temple, Washington, D. C., presented a bright aspect in the way of talent and inspiration at the anniversary. Besides Mrs. Richmond, the local press records the presence of Hon. H. D. Barrett, Hon. L. V. Moulton, E. A. Tisdale, J. Homer Altemus, Dr. George A. Fuller, Francis Bailey Woodbury, Frank Walker, Mrs. Rachel Wolcott, Mrs. M. L. Wheeler-Brown, Mrs. Depue, Mrs. Kate Rowland and Misses Bertha Julihn and Feltham.

A well known lecturer and test medium who is also an especially successful clairvoyant diagnoser, healer and medium, wishes to leave the lecture field and form a business association with a reputable practicing physician who would like to build up a practice from a mediumistic basis. Must be near a first-class medical college. Please state particulars in full. References given and required. Address "Medico," care Carrie F. Weatherford, 85 Thirty-first street, Chicago, Ills.

James Miller, Jr., of Allegheny, Pa., writes that the Second Spirit church is doing nicely. Mrs. Mary McFarland has been doing good work the last two months. We have at present about 175 members, who meet at G. A. R. hall, corner South and West Diamond streets, with Mr. Charles Klopfer as president. We also celebrated on Thursday, March 31. We hold an entertainment every month, raising funds to build a church. Services take place Thursday evenings at 7:45 p. m. Sunday afternoon at 2:45 p. m., and Sunday evenings at 8 o'clock.

The celebration at Montpelier, Vt., in G. A. R. hall was attended by a goodly number of people both from Montpelier and Barre. Mrs. Crossett of Waterbury, Mr. Colburn of Barre, and Dr.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Can you give information on the development of slate writing mediumship?—J. J. H.

Answer.—Slate writing or pneumatography requires a very sensitive instrumentality, and one who has a mixture of mental and physical mediumship—one who has all the faculties well developed or attuned to nature, with a tendency to genius or spirituality. It is an enviable gift to possess, but not its accompaniment—that extreme sensitiveness which is so difficult to bear, and so easily led into temptation. Of course, character or will to resist temptation is the saving power. But without this such mediumship is a curse rather than a blessing. Some begin with the best foot forward, but pervert their gift by selfishness, vainglory or intemperance. That is as bad as fundamental weakness. To sit only for gain or glory—not for the good of the cause it represents—undermines both the gift and the medium's power, or sense or life's enjoyment—his or her consciousness and happiness. A darkened spirit in the body feels as gloomy or discontent as one out of it, and tries to find consolation in drink, or other material pleasures. But such is only temporary, with a more intense gloominess or discontent following. To develop slate writing is thus to be well considered, and all can develop it who feel a natural inclination to sit for it. But time and patience are needed. Few acquire it under two years' regular sitting; some requiring from three to seven years; for it needs a fine adjustment of forces connecting the heart and brain of the medium with the spirit manifesting. The spirit does not always write on the slate direct as many suppose, but plays on these connecting forces, as a musician would play on a harp. Correct playing conveys the sound of writing to the slate and that which is being transmitted by the spirit in thought. Sometimes no sound is heard, when the message is being conveyed more directly than in the former, because a kind of materialization between or on the slates—the whole message being conveyed in one impulse or act. Sometimes spirits give the latter the sound of writing as an aid to conviction as well as to the gratification of clairvoyants, who may be present. But in general there is little demonstration on part of the spirit. Most of the writing is done by force of will, with an understanding of manipulating the influences emanating from the medium in connection with those of the sitter, who is expecting a communication. Slate writing, next to materialization, is the most complicated of mediamic gifts or qualities.

Questions.—Is there just such a time to pass out? Can clairvoyants help in business? Do you believe in destiny?—Reader.

Answer.—No, for if there was, man would have discovered it long ago. There is nothing so certain as death to physical existence, but nothing so uncertain as to its occurrence. The healthiest and most promising die when least expected, while the meanest and unfortunate survive the greatest calamities. The soul is immortal and

yet its connection with the body is of such delicate structure that the slightest disturbance often unhinges it and breaks the connection; while the body, too, has its vital spots that a needle's point dare not touch without danger. Still there are marvelous instances of holding together that are unaccountable. But all is not known by either mortal or spirit of this wonderful thing called life, and may never be known, considering that it is eternal. All we can say is to keep your lamps trimmed that you may not be caught in the darkness. Yes, clairvoyants can aid in business, but it is not given to all to be thus aided, however perfect the clairvoyant. No mortal is aided by spirit power unless so ordained or permitted, for it would interfere with the life's plans of many, while it is in the plan for some to be thus aided. That, therefore, is as uncertain as death is, and you must take your chances as you do in the business per se. Destiny is based on this, and if yours is to undergo certain trials nothing can stay it, or if your path is to be an easy one nobody can prevent it. All are subject to the cause upon them.

Question.—Does a pure life and good deeds atone for vices and sins committed in the past?—Henry A. Schmidt.

Answer.—Surely, it is all a matter of vibration. If the good deeds or their influence produces a more active vibration than the evil ones the "uttermost farthing" has been paid. But some think repentance is all that is needed. This is only passive good, and does not create or add to the spiritual structure—the center of gravity. Every good deed adds force to this law center, and this requires as many good deeds to neutralize the wrong, as it took evil deeds to develop or create a discordant or sinful center.

Question.—A gentleman on the floor in congress, in his speech, made a severe personal attack on Henry Clay. Mr. Clay was at the time very much indisposed, and considered unable to speak. He whispered to the gentleman who sat next to him and said, I must answer him, but beg of you not to let me speak over half an hour. He commenced and was soon on wing—soaring and uniting the language of earth and heaven in his defense, till every period seemed to shake the universe. He was aroused—was excited—brain stirred proudly. His half hour had expired and the gentleman pulled his coat, but Clay paid no attention to the signal. He kicked his limbs, but it made no impression. He ran a pin several times half its length into the calf of his leg. Clay heeded it not, spoke two hours, sunk exhausted into his seat, and upbraided the sentinel for not stopping him. He had felt nothing. Now if the above is correct, what would you call that, trance, excitement or what?—W. G. Rison.

Answer.—Inspiration!

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## VOICE OF THE PEOPLE

## THE OSTEND MANIFESTO.

Most people have heard of the "Ostend manifesto," but not so many know how the expression originated or are familiar with the facts in the case, which are now a part of history. There are many who can remember the war talk much like the present, which prevailed in connection with the manifesto.

Three American ministers in Europe, Buchanan, Mason and Soule, met at Ostend, Belgium, in October, 1854, and drew up a paper setting forth the importance of Cuba to the United States, the advantages which would accrue to Spain from the sale of the island at a fair price, the difficulty which Spain would have in keeping possession of it by mere military power, and the sympathy of the people of the United States with the inhabitants of Cuba. The paper pointed out, too, the possibility that Spain, as a last resort, might Africanize Cuba and be thereby instrumental in re-enacting the scenes of Santo Domingo, and finally urged that the safety and peace of the United States demanded the acquisition of Cuba. The paper was published, and from that time it has been known as the Ostend manifesto.

The United States had various causes of complaint against Spain, one of the most serious of which was the firing into one of our vessels on the coast of Cuba by a Spanish war steamer. President Pierce thought the opportunity had arrived to settle the difficulties by a proposal to purchase Cuba from Spain at a price which would enable Spain to extricate herself from her financial embarrassments. The extremely delicate negotiation was confided to Mr. Soule, our minister to the court of Madrid, but the president deemed it wise to have our ministers to England and France act in concert and in co-operation with Mr. Soule. The result was the famous Ostend meeting and manifesto.

One consideration which influenced the representatives of our government then is no longer possible. The authors of the manifesto thought that if Cuba should be transformed into a Santo Domingo, the example would have a bad influence on the slave population of the southern states, and in that event that the United States would be justified in intervening and forcibly wresting the island from Spain.

The outcome of this manifesto and of the war talk did not amount to much. Several filibustering expeditions got in readiness to leave American ports for Cuba and Central America. There were riots in New Orleans. Some of the adventurers who left were executed. The Lopez expedition was already a matter of history, it having occurred in 1851. Those were scary times in the United States, but the war clouds, though in appearance very threatening, passed by and normal conditions returned.

Now, nearly a half century later, the country is in a similar fever of war excitement in regard to Cuba. But now the motives and considerations which stir the hearts of the American people are of a higher character than those to which expression was given in the Ostend manifesto.

B. F. UNDERWOOD.

## PSYCHOLOGY.

"I don't believe it's possible for two people to think of the same thing in one moment."

"You wait until you owe your tailor a bill and meet him on the street."

## THE ORTHODOX VIEW IN OPPOSITION TO THE SPIRITUAL.

[By Dr. J. R. Buchanan.]

Spiritualism has entered the world boldly and its orthodox antagonists must retire before it, as they have been retiring sullenly before the march of science and even beginning to bow most respectfully to evolution. But spiritual science will cause a more precipitate retreat than physical science has ever done.

It is time for Spiritualists to come before the public and do their part in shaping the progress of public opinion. We note a proper occasion in San Francisco. Mr. F. M. Crawford, a very popular and widely known novelist, has been lionized in San Francisco, and introduced by the mayor with glowing eulogy to a large audience to lecture on the life career of Pope Leo, from the Catholic standpoint. He presented Pope Leo as a grand man—a statesman, Christian, worthy to rank with Gladstone and Lincoln.

But in Mr. Crawford's eloquent address we fail to see any just recognition of human rights or the slightest hint that religion means peace on earth and good will among men. He said in his opening address "there has been more bloodshed by nations calling themselves civilized during the last 120 years than in any equal period of history; and he had no word of condemnation for this. But was not Europe, during this bloody period, ruled by the church, and mainly the Catholic church? Was not the Holy Alliance a dominant power, and was not the solid power of every despotism fully maintained by the St. Paul epistles (mostly forged), which threaten damnation against all who resist tyrants, and women who do not look up to their husbands as gods.

Mr. Crawford offers no apology for the usurpation of control over Italians by the pope, whose administration was the worst specimen of corruption and misgovernment in Europe.

Nor did he make the slightest allusion to the horrible brigandage and assassination of peaceful people going on in Cuba (the most perfect specimen of hell on earth that history has recorded), with the smiling approbation of Pope Leo, whose bishops give them blessing to Spanish arms, and who firmly maintains the right of Spain to slaughter and exterminate Cuban patriots when she has no other aim than vengeance, as she can not conquer them.

She is repeating under Pope Leo the same ferocities which she practiced under Duke Alva, when she spent \$800,000 in vain in her desperate attempt to conquer or slaughter the people of the Netherlands, who finally won their freedom.

The Catholic church is thoroughly identified with medieval despotism and the Protestant church has not yet released itself from the same policy.

Spiritualism is the only sure barrier to their progress, and as I do not know of any paper in San Francisco open to a just criticism of Crawford's defense of Pope Leo, I send it to the Light of Truth.

J. R. BUCHANAN.

San Jose, Cal., March 30.

## SIMPLE ADDITION.

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—It is just as stupid, relatively considered, to prohibit the practice of mediumship as it is to prohibit the use of electricity. The sultan has prohibited the latter, and our lawmakers smile at his innocence. But are they not making the same mistake in prohibiting mediumship? Their innocence is but a grade higher.

—Those who object to having their reports curtailed should consider the others who would be crowded out did we not do it. Doesn't it feel better to have a little less space and know that others are sharing with us than to have it all and gloat over the consciousness of this fact to the sorrow of our spirit friends?

—You can best judge a man by the paper he takes. It is the index to his character. A prejudiced individual always prefers a rantankerous or partisan paper to a conservative or dignified one. As the Light of Truth is endeavoring to make Spiritualism respectable it invites all good friends of the cause to subscribe at once and aid in this undertaking.

—Our contributors should keep better time of our publication days. Remember that the first side of our papers printed 10 days in advance of its date of publication—that portion containing essays, poetry, philosophy

and scientific matters. The other—that containing news items, personals, editorials, etc.—just one week ahead. Easter, New Year, Thanksgiving, etc., therefore, always brings us a series of contributions too late for the paper issued on or near those dates. Thus it is now, and is our apology for producing Easter contributors at this late day.

—Look to our tag on the paper or wrapper and note the time of expiration of your subscription. If out we would be pleased to have you renew. You will never get another paper like this, for we have got to the secret of making a good paper at last, and thus you may look for something good in every issue. It is all right to think a spiritualist paper cannot teach you anything if you can keep up with that vibration and get your light direct. But if you can't, you are like the sick man who won't take any medicine to help nature along—behind in everything that makes for progress.

—Original articles on current spiritual topics accepted, provided they have not been sent elsewhere. We dislike very much to have such matter set up to be placed at a time when it balances with the rest only to see it appear in another paper before we have had an opportunity to use it. An article out of place always loses, and is no credit to the writer. But used with proper discrimination, both in regard to time and position, enhances it very much. And we place our matter so as to give it proper bearing, both for the benefit of the author and the reader. Furthermore we are put to an unnecessary expense, as the matter

becomes useless to use after it has appeared elsewhere. Thus our provision.

—Every up-to-date worker in the cause should keep posted on all that pertains to the enlightenment of mankind, for in this lies the hope of salvation. Education on right lines engenders morality or spirituality. To be able to do this he should read all the spiritualistic journals. To simply say: "I am doing all I can for the cause," and then unfold an expression as if he wanted a reward for the same, is not the true impetus. He should do what he can for others' sake, not his own. One of the editors of this paper while in private life at one time subscribed to 13 spiritualistic journals in a lump, though he had to deprive himself of other things to afford this. But it had the desired result, and what a private worker can do, a public worker should feel it his duty to do.

—The First Spiritual Church of Columbus opened auspiciously with their new combination, Mr. Willard J. Hull and Miss Maggie Gaule. Red Men's hall was filled to its utmost seating capacity, and a finer audience could hardly be found anywhere in our ranks. Mr. Hull's argument was: to prove immortality on materialistic principles; i. e., out of the mouths of materialists themselves. One of his strongest points was to show that force, which the materialists say, cannot be annihilated is also embodied in intelligence or thought individualized; and if one survives, why not the other? Either the materialists or material scientists (being synonymous) must recant or admit the latter proposition, thus making the soul immortal on the

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principle of the non-annihilation of force. Miss Gaule followed this magnificent lecture with tests that were in keeping with it, and magnified the philosophy by a material foundation that the most willfully blind could hardly dare deny without endangering their reputation as honest or sane individuals.